

# BUCHANAN'S Journal of Man

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## INTRODUCTION TO THE JOURNAL.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionate, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of *all* medical schools.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the true constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development, and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.



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## *The Giant March of Science. — Continued.*

THE problem of creation or origination is beyond the grasp of human intelligence. The barbarian, whose God is like himself, and to whom the stars are but twinkling lamps for earth, easily imagines a creation according to his own puerile conceptions; but as the mind of man expands, his conceptions of the Ruling Power expand proportionally, and his conceptions of the earth's past history outrun even the power of imagination.

The religious impulse has given us but fables for the ignorant, and science has given but negations upon the great mystery. The only facts and principles that throw any light upon this chaos of mystery are those which have come clearly and positively in the last few years, showing that the power of the spirit world may come to mankind, not only in mental impressions, but in physical phenomena, some of which I have witnessed under test conditions, and all of which have been verified by able investigators and men of high social position.

These phenomena clearly prove that spiritual forces may have a paramount power over matter; and though this form of demonstration is new, it is but another mode of enforcing the truth known to all sound and deep thinkers, that the imponderable and invisible elements of the universe are its paramount energies. Electricity, caloric, light, actinism, magnetism, gravitation, and FORCE in other forms are the basic realities of which matter is but the phenomenon or form.

These fundamental realities which organize and, we may say, constitute or CREATE matter, and govern all its actions, are neither visible, ponderable, nor tangible. They have not the properties of matter, and therefore are not matter, although they are its basis. And as that which is not material is spiritual (for matter and spirit are the only forms of existence which the English language recognizes), it follows that spirit is the basis or essence of the universe, and its Ruling Power must be that spiritual existence which is most antithetic to matter, and therefore most powerful — not localized as matter, but infinite and inconceivable in location; not lifeless as matter, but all life; not senseless as matter, but all intelligence. Such must be the nature of the paramount power of the universe; but by its very nature it is far beyond human comprehension, and hence all theologies fail in portraying God — and the mass of religions are puerile or blasphemous in their theology. Hence every attempt to formulate a philosophy explaining the condition and



destiny of humanity on the ground that God's character is known, and hence he must act according to human theories, are puerile failures. I once attended a lecture on reincarnation from a famous speaker; and the only fact or argument advanced was the assertion that God must have planned a system of reincarnation, because no other plan would have been consistent with his character. But we know nothing of God except what we *infer* from the obvious facts of the universe. We are not born with an infinite knowledge of God from which we can infer precisely what he has done. Pope expressed it tersely, —

“Know then thyself — presume not God to scan;  
The proper study of mankind is man.”

The thorough study of man, guided by Psychometry, carries us into his ultimate destiny in the spirit world, and prepares us, as I was prepared in 1842, to welcome and understand the intercourse of the two worlds; but spiritual science has been so entirely and stupidly neglected by the great mass of well-educated people, so thoroughly miseducated by the universities and the church as to be incapable of looking into the mysteries of nature, that its culture has been left mainly to men of business pursuits, and persons who have neither the time nor the qualifications for the scientific investigation of such a subject. At the same time the phenomena have been presented chiefly as a matter of business by persons indifferent to scientific truth; and the materializing phenomena have generally been presented by persons destitute of honesty and veracity, under circumstances favorable to imposition, so that many observers, unable to distinguish between the false and the true, give up the whole in disgust. We have a sufficient number of careful observations by competent persons to settle the question, but I have never gone through any critical investigation of materialization myself, as mediums generally avoid it. But I have had parallel phenomena in the materialization of slate writing and pictures on slates held in my own hands, and paintings also produced between slates when neither colors nor brushes were furnished. This is as conclusive as the materialization of a human form.

But the established fact remains forever that the immaterial is more powerful, and commands the material. It is a fact not entirely new, for all previous science had prepared philosophic thinkers. They know that the invisible imponderables rule — that caloric, electricity, magnetism, light, actinism, gravitation, and force are the basic realities of the universe, which appear to us *organized* into forms that appear and disappear. It is the grandest demonstration of psychic science that not only do living forms and even chemical combinations dissolve, but the molecules of matter themselves may be dissolved, *proving matter to be an organism*, with a basis of force.

But as for the origin of all things, or of anything but an *organization*, or phenomenon, we know nothing, for the subject is beyond our mental grasp. Organizations begin and end, and we may seek their origin. We may seek the origin of man and animals, but not of the eternal elements from which they come. If matter is but an organ-



ism, then matter may have an origin in some form of power, and we may speculate as to its beginning; but the primal forces from which it comes are beyond our grasp. Yet it is a great step in advance to know that forms of matter may suddenly appear and disappear. It is a lightning flash into the midnight mysteries of the universe; and it assures us that the all-potent Deity is not the visible granite, but the invisible intelligent power, the reality of which is demonstrated by spirit return. But what there is between that infinite power and the phenomenal world we do not know, and only barbarian theologies born in the midst of ignorance presume to say. The origin of man and of worlds will hereafter be demonstrated both by psychic and by physical science. The course to be pursued for that investigation I foresee, but one human life is too limited for so grand an exploration, which has so many consecutive and indispensable steps.

Psychometry and spiritual science lead us on very far into the realms of mystery, and take the place of the fables which ancient ignorance has transmitted, co-operating in this with the grand revelations of physical science; and I believe they will far surpass the labors of physical science in the solution of the greatest mysteries, for they reach facts that are beyond the observation of physical science. Denton believed that he had found traces of a destroyed planet which he called Sideros.

We may speculate with La Place upon the probable origin of the earth from a vast realm of fiery force, but at present it is only plausible scientific speculation. As to the origin of man, the longer we investigate, the more remote it appears; yet the utmost stretch of science has not reached to any period when man was not man, with substantially the same brain that he now possesses. The "missing link" has not been found, and Darwinian speculation remains a hypothesis — far from a demonstration; for, in fact, there are a hundred thousand missing links.

Man was cotemporary with the extinct mammoth; but he was thoroughly human, and capable of carving the pictures of the animals around him. M. Ramus allows two hundred and twenty-three thousand years to the past history of man; but the Calaveras skull from California may indicate a much longer period by the position in which it was found, and the immense changes that have followed its interment. A communication from the spirit world (whether true or fanciful I cannot say) claimed an antiquity of over two hundred and sixty thousand years for an ancient civilization the remains of which it was said were concealed by the sands of Arabia. Psychometry will in time reveal the truth on such subjects; and if Prof. DENTON had lived to a ripe old age, I am sure his researches would have illuminated this mysterious subject. My own labors cannot extend far beyond the field of human life.

Geological investigation and speculation incline to give a hundred million years to the periods since the earliest stratification of rocks and beginnings of the humblest forms of life. Sir Charles Lyell claims *at least* two hundred million years for geological history. In



comparatively recent times the coal formations tell of a vast antiquity. In South Wales and Nova Scotia successive layers piled on each other, amounting to eighty or a hundred, have been found. Each layer means the growth of a forest followed by its subsidence, covering it up with deposits, and the formation of a new soil on which another forest grows, until by some cataclysm the forest is again submerged for an indefinite period. The amazing wonder is, that so many of these cataclysms should have occurred with intervals of incalculable length between them. For aught we know, the interval between such events may have been a million years between each; and Mr. Huxley is quite modest in assuming that the time represented by the coal formations is about six million years, but the times between are immensely incalculable.<sup>1</sup>

Man made a late appearance upon the scene, but we have indications of an advanced civilization in tropical America fifteen thousand years ago, confirmed by Psychometry; and as the progress of civilization moves with an increasing ratio, it may have required ten thousand years of barbarism to produce even less than what is now accomplished in a single century. Before the dawn of alphabetic literature there was no such method of accumulating knowledge, as we have now. A few good ideas occurring to one or two gifted individuals were not a permanent base of progress, for they were transmitted only by tradition, subject to a sure annual degeneration. This was the condition of peaceful times; but barbarous nations enjoy but little peace, and war tends to obliterate all artistic and refining progress. Hence the progress from the stone ages to the metal ages, long as it was, must have been brief compared to the vastly longer time in which men dwelt contentedly in the earlier stages of barbarism. Judging from the stationary condition of the aboriginal Indians of North America, and the stationary condition even of the Chinese Empire, it is not unreasonable to suppose that a hundred thousand years of primitive barbarism may have passed without a change, for it seems probable that a hundred thousand years would make but little difference in the condition of most of

<sup>1</sup> These assumptions as to the origin of coal are invalidated by other theories—the whole subject being still under discussion. The *Phoenixville Messenger* says, “There is in the town of Phoenixville to-day an exemplification of the operations of nature as displayed in the formation of coal, where it can be found in actual process of transformation from vegetable matter to a soft, soapy, carbonic substance, and the latter gradually changing to lignite, and then again into soft coal of the bituminous form. Go along the Pennsylvania Schuylkill Valley Railroad, between the first passenger station of that system and the new one, and you will find a force of men cutting down the bank there, eighteen or twenty feet high, and amid those rocks, perhaps three feet above the railroad track, you will observe a black seam. That black seam is a laboratory of nature. From above, before the Morgan house was removed and the surrounding bank, big trees sent their roots down through the soil, and then through the crevices of the rocks till they reached the seam in question, which in time they filled with roots and fibres.

“The trees above died, and the roots and fibres confined in the seam began to work, chemical changes took place, carbon was evolved, and coal was the result. The laboratory was opened by the building of the railroad before the slow process was fully completed, so that you can find there to-day the vegetable and carbonized matter and lignite and coal all together, proving, indeed, that the popular thought that coal grows is true.”



the tribes of Central Africa, if not assisted by more civilized races. The chief utility of such speculations consists in dissipating the barbarian fables of theology which still hang like a dense cloud in the atmosphere of modern civilization. It is but a short time since the citizen who dared to doubt the literal truth of the Book of Genesis would have found his doubts fatal to all social success.

The great question of Evolution must be postponed to a future occasion, that more practical questions may be attended to.\* The great intercosmical themes we have been considering are interesting, as showing the field in which the Psychometry of the future is to display its power, and to find in planetary and stellar laws much that concerns human destiny. At present these things are only a matter of physical exploration, and physical science can do little beyond the solar system, except to show by the spectroscope that the stars have elements similar to our own, for the nearest star, Alpha, is at so inconceivable a distance that when the earth in its annual revolution occupies a position 185,000,000 miles away from where it was six months before, this star looks down upon us in apparently the same unchanging line. Its parallax is not apparent, but a German astronomer has estimated that its distance is 224,000 times greater than the distance of the sun.

Inconceivably far beyond Alpha are the stars that fill the voids of infinity in inconceivable number. When Sir Wm. Herschel attempted to calculate the number of stars that passed before his telescope in 41 minutes, he estimated the number at 258,000; yet this was only a small or infinitesimal portion of the visible universe. Each one of these stars is supposed to be a sun with its solar system of worlds. But the ancient Jew believed the Deity of this incalculable Universe was chiefly occupied in talking with some of his own countrymen and watching their conduct, and the Christian Church has not repudiated the Jewish superstition.

Science has not yet been able to comprehend our own sun. Prof. Young says that we need "an explanation of the peculiar law by which the sun's surface at the equator makes a complete rotation in about twenty-five days, while a place half-way to the poles requires 27 1-2 days; second, an explanation of the occurrence of the spots in periods (each period or cycle being about eleven years), and of their distribution in the two zones lying between the tenth and thirtieth degrees of latitude on each side of the equator; third, a determination of the variations in the amount of heat radiated at different times and from different points on the solar surface; fourth, a satisfactory explanation of the relations of the gases and other matters above the photosphere, or visible surface, to the sun itself—the problem of the corona and the prominences which appear to view during total eclipses. There are other interesting mysteries, but these are the most important."

Photography is destined to reveal many celestial mysteries, for it reveals things that the naked eye cannot recognize. Photographs of the human face have revealed invisible spots, changes in the skin, preceding a small-pox eruption. The *Photographic News* says that it



may be possible to photograph in the dark! and plates have been prepared which are sensitive to the non-luminous rays beyond the red end of the spectrum, the dark heat-rays. With such plates and a rock-salt lens we might have photographs of bodies by heat-rays, though not hot enough to be luminous. If there are any dark suns which have become invisible, they may thus be detected. An astronomer at the Brussels Observatory thinks there is another planet between the earth and the sun, near the orbit of Venus, which has been called NEITH. It is said to have been seen seven times. The French have succeeded in producing beautiful photographs by moonlight. Photographs have also been produced by gaslight.

The great questions in the sphere of Astronomy will ultimately prove to have an important bearing on terrestrial life. The sun spots have their influence on climates and on terrestrial magnetism. In the month of July, 1885, observations on the sun at Boston showed that there were sometimes twenty-four spots in one day — the largest of these was estimated to be about sixteen thousand miles in diameter. Every great change in the sun affects the earth; and from a study of the solar observations at the Lyons observatory in France, in 1885-86, in comparison with a magnetic recorder, M. Mascart concludes that there is a relation between the terrestrial magnetic disturbances and "the displacement of certain solar elements accompanying the spots and the faculæ."

Grand discoveries are yet to be made in the subtle forces that pervade the universe as well as in those of the earth. Of all forces, the most mysterious is electricity, and there is no calculating what may be done with it by the inspired inventor Edison. "Knowledge of the earth's electric currents," says Mr. Edison, "may revolutionize telegraphy. It may revolutionize the meteorological bureau system and make it possible to forecast the weather exactly. I have an idea that it may do something still greater, but I do not care to talk about it at present. Telegraph wires sooner or later will be a thing of the past, I believe. They are expensive and cumbersome, and why use them if you can make an instrument that will be sensitive to the natural earth currents?"

There is no limit to the wonders of electricity.<sup>1</sup> It now conveys the human voice hundreds of miles. A minister may preach in one city, and in all neighboring cities and villages people may hear the sermon and the congregational singing, as, eight years ago, I heard Mr. Beecher and his Brooklyn congregation, sitting in New York. The story of Baron Munchausen concerning playing upon a horn in a climate so cold that the music froze solid in the horn, but came out in full strength and beauty as soon as his ship sailed into a warmer climate, is equalled by the GRAPHOPHONE, of which we have had a specimen in Boston. This instrument *records the voice*, and the sheet upon which it is recorded will give forth the same

<sup>1</sup> A Baltimore company has been formed to run a lightning express for the mail, on an elevated road, at 600 miles an hour! Inventors often overlook the resistance of the atmosphere. At the rate of 600 miles an hour, it would be about fifteen hundred pounds to the square foot. No car could travel at that speed, though a small cigar-shaped box might.



words and tones again by means of another instrument. The author may talk to his machine, and the printer may take the record of the spoken words and place the discourse or essay in type. A correspondent, instead of writing, may talk to his friend, send the talk by mail, and then the friend can hear it. Alas, what a flood of books this may give us! what a struggle of a hundred thousand to reach the public ear! Just as this invention is perfected, so that an author can talk a book into existence in a day, another invention is ready to be brought out to lower the cost of printing, — a new type-setting machine — the only satisfactory one ever invented. Patents have been taken out, and I have seen the machine privately in operation, by which one printer can do the work of five. This, I believe, is the first public mention that has been made of it. It promises cheap books, as the invention of Mr. Allen for converting the entire forest into paper makes that article cheap also.

The GRAPHOPHONE has a great future. Eloquence will be immortalized. The speeches of such men as Ingersoll and Gladstone may be embodied with all their fire and force, for the instruction of all nations, and the permanent delight of posterity. A few of the most eloquent and wisest men may reach the ears of millions, and take the place of the fifth-rate or tenth-rate speakers who are listened to at present because they are cheap; but when a few yards of solid eloquence, sufficient to give an audience an hour's delight, may be purchased for a dollar or two, half a dozen first-class clergymen and half a dozen first-class lecturers will be enough to supply our fifty millions with all they want in the intellectual way. The editor of this Journal might give a course of lectures on Therapeutic Sarcogenomy or any other important theme, and have it repeated over the country wherever an interested group may be found. The songs of Nilsson and Patti may be stolen and sent round the world by post wherever the lovers of music may congregate to hear them. All charming and interesting things may be made perpetual. If the GRAPHOPHONE had been known to the ancients, we might to-day listen to the orations of Demosthenes, Cicero, and Cæsar, or hear Homer chant his own Iliad.

The lion is destined to extinction, but his roar might be preserved to interest posterity. The voices of all the songsters of the grove may be stolen and reproduced in the city. The roar of Niagara may be sent to Europe. The rage of the cyclone and the hurricane may be recorded, and the music that comes to the gifted few — to the great masters like Liszt, or the inspired young Hoffman, or the wonderful Blind Tom — may be sent to every hamlet in the country. The moving tragedies as performed by our best actors, and the red-hot debates of Congress and other assemblies, may become the familiar intellectual luxuries of every neighborhood; and the perpetuated oratory will become a school for every aspirant to eloquence, as the sweet voices of charming women will furnish a model for the gentler sex.

The wonders and utilities of science will furnish themes for several further essays.



## Practical Philanthropy.

IMMENSE sums are given by millionnaires when their grasp of treasure is relaxing in the atmosphere of death. But the millionaire, as a rule, bestows his means unwisely. He who during life has *done little good*, and labored solely for selfish ends, understands little beyond the machinery of accumulation and the policy by which he has built up himself at the expense of his fellows. He has never had any deep interest in the welfare of society; he has not studied the sources of human progress, or thought of the best methods of helping it. Hence his benefactions in the presence of approaching death are blindly given.

The majority of the wealthy, when they can no longer confine their wealth in their own possession, strive to keep as near as possible to a prolonged monopoly by leaving all to those most nearly identified with themselves, forgetful of all mankind. The torpid moral sentiment of the church may pray for the millionaire's soul, but it does not give him a single idea of the BROTHERHOOD OF HUMANITY. That is the theory of Christianity, but not the practice. He may give every dollar of his millions to wealthy relatives and heirs to whom it will do no good, while all around thousands of poor girls are struggling with poverty, and thousands of youth are growing up neglected to fill the land with crime, and thousands who have made an unsuccessful struggle to live are slowly dying. He may forget the claims of all; forget the law "Thou shalt love thy neighbor as thyself," — and still he may have a funeral eulogy as if he had been a model of virtue, and leave his corpse in a costly marble mausoleum which proclaims to the intelligent that his last effort was to grasp with posthumous avarice in monumental marble as much as possible of the wealth that suffering misfortune needs.

From wealth thus controlled, society derives but little benefit. The bequests are made to wealthy corporations almost as torpid in their moral sense as himself; to universities and churches in which falsehoods are perpetuated and truths proscribed; to hospitals in which the poor find such a lack of humanity as to make them shrink from their doors, and in which a heartless system of medical practice perpetuates every old abuse; to missionary societies which consume vast sums and do little good; and to ostentatious institutions, libraries, galleries, and museums, which are of less social value than the humblest common school. The wealth of Stewart was supposed to be largely given to benevolence, but had no benevolent result. The Woman's Hotel was an immediate failure, because its tyrannical management made it repulsive to women; and the splendid cathedral-like building on Long Island has been of less benefit to society than a thousand-dollar country church.

What should a wise man do with his wealth — if we suppose a Croesus to be governed by philanthropic motives? It is not *impossible*; but on the one hand, the energy that gathers wealth is a selfish energy; and on the other hand, the possession continually strengthens and fattens the element of selfishness, as the possession of un-



restrained power always tends to make a tyrant. Wealth is power, and therefore stimulates arrogance and vanity as well as selfishness. The remark of Ingersoll that no man could own five millions, for the money would own him, was a shrewd expression of human weakness. But let us suppose a man manly enough to own and hold his wealth as the trustee of a higher power; manly enough to remember the brotherhood of humanity; manly enough to feel that his own wants were few and easily supplied, while the needs of humanity were vast and urgent.

If a demigod could create fifty millions of gold, and wished to bestow it for the good of humanity, where could he place it in the possession of a mortal who would not appropriate all or nearly all to his own selfishness or ostentation, and leave mankind to suffer under the countless hereditary evils of ignorance, crime, poverty, and disease, which still fill the world with woe? Do such men exist, — men who really believe in human brotherhood, and feel it? It is a difficult question to answer. The men who have such sentiments never, or scarcely ever, have a million at their command. But let us *suppose* a philanthropic millionaire.

How quickly could he dispose of a million without a perceptible result after a few weeks! Five dollars each to two hundred thousand poor men disposes of the million. The same benefaction might be repeated every month until a hundred millions were scattered, and the aspect of society would show no change. It would be like dipping water from a marsh supplied by perennial springs — the marsh would remain as pestilential as ever. We must close the springs if we would dry the marsh. *We must deal with causes instead of effects.* We must bar out the evil. Holland created a land of rich agriculture by barring out the sea, and every nation may create a scene of beauty and prosperity by barring out the flood of ignorance and crime which comes with hereditary force in an uneducated and demoralized populace.

The wise philanthropist will see that an education which develops soul and body together, instead of sacrificing both to an unnatural and forced intellectual culture, closes the fountains of all social evils by developing the moral nature, and producing an industrial capacity which forbids the evils of poverty. He will see that when our young female population is placed by industrial skill in financial independence, with cultivated minds, we shall have a nobler posterity than nations have ever known heretofore. He will see the splendor of the future which is promised by the NEW EDUCATION, and the feasibility of its methods. He will realize that if it can be organized into successful operation by the aid of a little wealth it will be worth more than all the fragmentary schemes of philanthropy which men have been considering.

But has any millionaire proposed to institute the NEW EDUCATION? An offer of five thousand dollars was made by a generous gentleman far from being a millionaire, if others would unite with him, but there was no response. Several hundred copies of the NEW EDUCATION were bought by another philanthropist for gratu-



itous distribution among teachers. Sagacity, philanthropy, and wealth are seldom united. But fragmentary portions of the new education are being introduced. Industrial education is spreading, and moral education is beginning to be discussed, although few seem to have as yet any clear ideas on the subject. The Stanford University of California and the Industrial School established by Mr. Williamson in Philadelphia will probably evince great progress.

It would seem very plain that the new education is what the world needs, and that a few thousands expended in that direction would be worth more than millions given to any other purpose.

But the still small voice of reason is heard only by a few. The faculty of hearing is organized to recognize a certain range of pitch, above or below which it does not hear. Nature is full of sounds which mankind do not hear, and there are rays recognized only by the most delicate and spiritual eye. The voice that is pitched on the purely ethical plane reaches refined ears, and fails to reach others. The New Education speaks on the ethical plane; and there are many who hear and receive it with delight, while there are others upon whose duller sensibilities it makes little impression.

If our supposed millionaire is a profound thinker, he may perceive something above and beyond all this. He may perceive that, in addition to a regenerative education, we need an entire reconstruction of society upon a basis corresponding with the higher laws of ethics — the law of brotherhood. He will perceive that we have a vast mass of usages and opinions, philosophies and religions, which have been inherited with but slow change or improvement from an ignorant past, and which are so inwoven with the fabric of society as to make any speedy change impossible.

He will perceive that the CONSTITUTION OF MAN, which is the foundation of all things important to us, is an unknown mystery in the universities, and that, until this broad and eternal basis of all human sciences and progress is constructed, all that may be developed in philosophy, in sociology, and even in the healing art, is but temporary and provisional — liable and indeed sure to be changed when this basic science is established. For in ANTHROPOLOGY we shall find the laws of ethics or religion — the truth or untruth of all religious systems, the principles of sociology for the reorganization of society, the philosophy of the healing art, and the whole truth of education.

If there is anything which is *pre-eminently* needed now, and has ever been pre-eminently needed, it is the science of man, — a science which, when it comes in its fulness, will reconstruct and greatly change all religion and ethics, will propose a reorganization of society, and will complete the development of that system of education which will fit men for a nobler social order, for which at present they are unfit.

The JOURNAL OF MAN will slowly, as the years go on, complete the demonstration or illustration of these assertions. To the profound thinker they are almost self-evident; and the masterful philosopher of Scotland, DAVID HUME, by logical perception, realized that the



mastery of Anthropology was the supreme wisdom; but he is the only philosopher who has expressed this evident truth—evident to those who can conceive the working of the myriad elements of humanity in individual life and in history, and who can perceive that therein must be found the law of development, the law of success, the law of duty, and the law of destiny.

Nothing has ever been conceived by man which is so revolutionary in its results, nothing so beneficent, nothing so comprehensive. Religious, political, social, scientific, educational, therapeutic, hygienic, and spiritual, it will require a host of scientific co-laborers to bring forth and vitalize its powers. Even in its one department of Psychometry it holds the torch for the advancing hosts of science, and promises as large a field of valuable knowledge as all the schools at present understand.

Is there a millionaire, or man of any degree of wealth, who has sufficient intellectual expansion and sufficient philanthropy to realize these things, and co-operate in their development? or must I toil for the remainder of life as heretofore in a solitary labor for future ages? The work that I have accomplished, and am still accomplishing, makes its silent appeal to all who have understanding and intuition, but elicits no response beyond the subscription of a limited circle of readers. Only one generous soul, and he not a citizen of the United States, has shown by *action* a due appreciation of this work and a desire to aid in its completion. I ask co-operation now for the first time. I ask only a loan, without interest, for a few years, of about ten thousand dollars, fully secured as to repayment, to assist in preparing and publishing the great works to which the remainder of my life is devoted, embracing, in the circle of ANTHROPOLOGY, Cerebral Psychology, Pathognomy, Practical Modern and Ancient Psychometry, Therapeutic Sarcognomy, Artistic Sarcognomy, Cerebral Physiology, Physiognomy, Pneumatology, Comparative Development of the Animal Kingdom, Intellectual Education, Ethics, Philosophy and Philosophers, and the Rectification of Logic.

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## The Japanese at Play.

BY FRANK G. CARPENTER.

THE Japanese are among the happiest nations of the world. They are called the children of the Orient, and however hard be their life's pathway they smooth it with smiles. Laughter lives with them, slight misfortunes pass away with a giggle, and sorrow finds its abiding place in other lands. Good-natured, but not frivolous, their beautiful country is the paradise of travellers; and I have yet to find the first American who has spent any time in Japan who does not speak well of the land and its people.

The climate is that of the warm southern sun of Italy. The skies are as blue as those of the Mediterranean, and the Japanese sunsets outrival those of Naples in their glorious coloring. All nature smiles in her efforts to make the land beautiful. The warm, moist



air of the western Pacific covers the thirty-eight hundred islands which make up the Japanese Empire with verdure as green as that of Egypt in winter; and the rocks, bluffs, and mountains, which in other lands are naked and ragged, are here clothed in green velvet and embroidered with flowers. The valleys are gardens of rice fields, intermixed with the green, camellia-like hedges of the tea plant, and the picturesque houses and more picturesque people make the land one of continuous beauties of nature and life. It is no wonder that the Japanese leave their native land with longing, and that when away they do not rest until their return. They are not among the colonizing and emigrating peoples of the earth, and they at heart love Japan as the Italian loves Italy.

After two months in Japan, in which time I have mixed with all classes of the people, I have been struck with their wonderful good nature, and their capacity for getting pleasure out of the little things of this life. The love of friends and of family is stronger among them than among most other peoples; and though the houses are entirely open to the street, and the various operations of the family may be seen by every passer-by, I have yet to see the first domestic brawl, or to hear the first angry word between parent and child or husband and wife.

The amusements of the people are many; and one sees parties of men, women, and children playing at "Go," which is a sort of Japanese chess or checkers. It is played with boxes of little round bone buttons for checks, and it may be called the great household game of the people. Family parties play at it in their homes. The coolies spread a mat on the streets, and bet on "Go" during the intervals of their work; and old grandmothers and little children stand about and pass their judgment on the moves of the players.

In athletic sports the Japanese stand well among the people of muscle and brawn. Their jugglers and rope-walkers have astonished the cities of London and New York by their exhibitions at the Japanese villages of a few years ago, and their fat wrestlers have been noted for generations.

A little over a thousand years ago the throne of the Mikado was wrestled for. Two sons of the Emperor were the contestants, and each had his champion. The match decided the succession, and the owner of the victor got the throne.

From this time on the history of Japan is filled with the exploits of wrestlers, and the sport became in time mixed up with many of the religious feasts and ceremonies. There are now wrestling matches connected with religious observances at Kioto, and at other places in the Japanese Empire; and it was for a long time the custom for wrestlers to perform at funerals and feasts. They are still employed at feasts, but the day when the lords of Japan had their wrestlers in their employ has passed away; and you no longer see the Daimios with wrestlers in their trains going in grand procession from one part of the country to the other.

The wrestlers, however, are as popular as ever, and the leading men of Japan do not scruple to attend their matches. Count Kuroda,



the premier, is said to be especially fond of the sport; and great wrestling feats are exhibited throughout the Empire of Japan at fixed periods throughout the year. I attended one of these great matches at Osaka, where one hundred wrestlers were present and took part. They had gathered here from all parts of Japan, and were holding a sort of a wrestling tournament, which lasted for ten days.

Osaka may be called the New York of Japan. It is a city of about the size of Chicago, made up of low one and two story buildings open at the front, and with great overhanging roofs which jut out and form a shelter to the visitors or customers who would talk with those within. It has wide streets, unpaved but very clean; and it is so cut up by bridges and canals that it may be called the Venice of the Japanese Empire. It is the great commercial centre of western Japan, an hour's ride from Kioto, where the famous china and the wonderful silks are made. Its surrounding country is rich in fields of cotton, rice, and tea, and its factories are never idle.

It was through this town that I dashed on my way to the great wrestling match. I had two bare-legged men attached to my jinriksha; and we rushed past Japanese girls waddling along with babies on their backs; by carts of merchandise pulled by coolies; through streets of stores where the merchants sat like Turks with their goods piled about them on the floor; into residence quarters, where we saw a very pretty girl and her sister each taking her siesta, stretched at full length on a Japanese futon or quilt, and resting her head on a little wooden pillow; and on into the street of the theatres.

Here all was as bustling as a country fair in Ohio, or a circus day in Washington City. Venders of all kinds filled the street. The placards of the theatres which lined the street pictured in Japanese characters and gorgeous paintings the merits of the various actors and plays, and the doorkeepers added to the din by yelling to the crowd that the prices were cheap and their entertainments good.

The wrestling match was held in the midst of such surroundings. An immense tent of straw matting tied to bamboo poles formed the theatre, and the bare ground was the audience room and stage. The latter was in the centre of the tent. It was a ring of earth about twenty-five feet in diameter, and raised about two feet above the rest of the ground. At each corner of it there was a great post, and these posts formed the support for a covered roof of matting, which was trimmed with a frieze of red cloth extending about two feet low and forming a patch of gorgeous color, inside of which the show took place.

The crowd over the room had seated themselves in all the conceivable shapes of Asiatic comfort. One man was lying half asleep, with his head pillowed on his wooden sandal; and others, at times, grew wildly excited and waved their arms and hands at a successful throw.

I looked in vain for signs of betting; and my guide told me that betting was not allowed, and that the system of French mutual pools on wrestling had yet to be introduced into Japan.



Nearest the stage or wrestling circus was a great ring of fifty or sixty naked giants. These were the wrestlers who were to next take part. Big, brown-skinned men, their arms were the size of a fat American's leg; and their great bullet heads were fastened to puffy shoulders, which stood out so bold and brawny that they made one think of Samson or Hercules. As they sat cross-legged on the ground, smiling good-naturedly at one another, they seemed perfectly naked; but upon rising you see that each has a blue cloth wound tightly about his loins and tied in a tight belt just above the hips. To this cloth a blue fringe, six inches or more long, hangs, and the belt itself is one of the dangerous holds in the wrestling match. If an opponent grasps this he can often hurl the wearer over his head, and it is hence wound so tight that it almost cuts the flesh like a knife. The belts of all the wrestlers were of this same blue color, and all had their long black hair combed straight back from their foreheads and tied up in a cue on their crowns. They were none of them less than six feet in height, and at a rough estimate I judge that not one weighed less than three hundred pounds.

As straight as so many arrows they walked forth with dignity, and rather strutted as they took their places in the arena. Two only wrestled at one time, and the matches succeeded each other very rapidly.

The theatres of Japan begin in the morning and last until sundown. The audiences sit on the floor, and the people are as much affected as children by the plays. Whole families come and spend the entire day in the theatre. Some of them bring their provisions with them, and others have them served from the neighboring tea-houses. In some theatres when a person wishes to leave the hall and come back again, he is not given a return check, as with us. There is no passing of your tickets to newsboys in Japan. The doorkeeper takes hold of the right hand of the man going out and he stamps on his wrist the mark of the theatre. When the playgoer returns, he presents his wrist, the seal of the theatre is shown, and he is admitted. It is a very simple and effective plan, but one which would doubtless be unpopular in America.

The largest theatre in Tokio has revolving scenes which move about on an axis and save the time between the acts. The scenery is made up of the gorgeous extravagancies of modern Japanese art. The actors dress in the most hideous of costumes, and paint their faces until they resemble those on a Japanese screen. The orchestra sit at the side of the stage instead of in front of it, and this theatre will hold about two thousand people. It requires a greater space to seat two thousand Japanese than two thousand Europeans. A man sitting cross-legged on the floor, or lying on his elbow, and drinking tea and smoking while he listens, requires more room than an ordinary theatre seat; and the boxes of a Japanese theatre consist of little compartments carpeted with straw mats, and without chairs or tables. The actors of Japan are of but one sex. Women never appear upon the stage; and when it is necessary to personate women, men take their parts, and dress in female costume.



The theatres of Japan are of all classes, from the story-teller and the babies' peep-show up to the great theatres in Tokio, Osaka, and Kioto. The greatest actors have their reputations here, as with us; and a popular name never fails to bring big prices and to fill the houses.

The smaller theatres and amusement halls are quite as interesting to the stranger as the great ones. No people are so easily amused as the Japanese, and it is a rare study in physiognomy to watch the expressions which pass over the almond-eyed faces of an audience before a popular story-teller. The audience sit on the floor as at the theatre, with the same accompaniments of eating and drinking about them. The story-teller sits on his heels on the stage and sings out his tales in nasal tones, gesturing with a fan as he does so.

At the flower shows, which take place periodically, there are numerous little theatres like the side shows of an American circus or those which follow our county fairs. The boy jugglers here appear in force, and these jugglers are among the baby curiosities of the country. I have watched them many times as they performed their feats in the streets of Tokio,—little brown-skinned boys, ranging from six to twelve years in age. They dress in the brightest of colors, and wear upon their heads a sort of red hood or turban, into which feathers are tucked. Their limbs seem to be made of India-rubber. They can twist their heads around so that their faces look out between their shoulders, and they tie themselves up into knots and unravel themselves in the most extraordinary ways. A couple of pennies is all they ask, and a nickel will make them happy.

The Geishas of Japan are professional amusers, and they are a part of every Japanese feast. They are educated to talk well, to sing and to dance; and when a Japanese entertains his friends he seldom brings his wife in to help him. The wife is the head servant of the household, and it is the Geisha who is paid to do the entertaining. Dressed in the most gorgeous of Japanese costumes, she often wears suits of clothes which cost as much as Mr. Worth's Parisian dresses. She paints and powders, and her hair is done up by the most noted of Japanese hair-dressers. She pantomimes and mimics; and her dances, which by the way are made up of a series of graceful postures, follow the music of her sisters, and interpret the story which they sing. I will not refer to her morals. They are at the best very lax, but there is a tradition in Japan that the Geisha of the past was both chaste and pure; and one of the leading foreigners of Tokio, who married a Japanese wife, says that the fall of the class is largely due to the dollars of the foreigner. Several of the most noted men in Japan to-day are married to Geishas, and some of the highest of the court ladies have danced and sung for pay. This, however, is different in Japan from the American custom. The Geisha of to-day, by renouncing her ways, may become the respected wife and mother of to-morrow. Her business is a profession; and if she remains in it to old age, her sisters, in some instances, take care of her; and in others, she sings upon the streets. The singing women, who, half blind, move about the streets of the Japanese cities, singing



songs of love in voices that have long since been cracked beyond repair, are among the most affecting sights of the country. They play their accompaniments on the samisen, which is a long, banjo-like instrument, as they sing; and they are always rewarded by the sympathetic, if not admiring, bystanders.

The Japanese are very kind to their poor; and I suppose the average of comfort, in accordance with the ideas of the people, is as high in Japan as anywhere else in the world. There are many poor, but few paupers. During the time I have spent in the country I have not met a half-dozen beggars, and the poor seem to enjoy life as well as the rich. One of the luxuries of all classes, which could hardly be called an amusement, is that of shampooing. This is done by the blind, and the blind shampooer is one of the peculiar institutions of the country. Nowhere else have the blind a profession peculiarly their own, and nowhere are they so highly respected as in Japan. Their name is legion. The conditions of Japanese life added to the tropical sun have increased their number; the tying of babies to the backs of their mothers or sisters, and carrying them about all day with their faces upturned, must tend to weakness of the eyes. Japan is a rice-eating nation, and the rice diet is conducive to blindness. The Chinese characters, which are the basis of the alphabet of Japan, are as hard upon the eyes as is the translation of shorthand, or the German; and the night light of the Japanese household has until recently been the candle, filtered through oiled paper lanterns. Nevertheless, I have yet to see my first blind beggar; and the blind teach music, lend money, and do the shampooing of the Japanese people.

A Japanese shampoo is far different from what is meant by this word in America. It is the kneading of the muscles of the whole body, a sort of a massage treatment, resembling the rubbing and slapping which follow a Turkish bath. It is wonderfully refreshing, and I shall not soon forget my first encounter with the blind shampooer. The experience was so strange that I dictated to my guide the sensation as the man worked upon me, and I give this extract as it was written:—

“It is a warm night in Tokio. I am very tired, and I have just heard the whistle of the blind shampooer on the streets outside my hotel. I have clapped my hands, called a servant, and ordered a shampoo. Stripping off my clothes, I now lie wrapped in a sheet on a lounge. The blind shampooer is led in. He is a clean-limbed, æsthetic-looking Japanese, dressed in a long blue gown, with very large sleeves. He has rolled these up, and his dress is open at the neck, like that of a belle at a White House reception. He rolls his eyes toward me as I speak. They look out of slits pointed at each other at an angle of forty-five degrees. His head is bald at the top; and a cue four inches long is fastened at his crown, over a face as sombre as that of the Sphinx. He has left his shoes at the door, and he moves quietly to me and kneels down. He now begins to pass his hands over my body. He first seeks out two spots at my shoulders, and into these his thumbs go, it seems to me, almost to the



joints. The places he touches are evidently nerve centres; for, as he gouges them, my whole frame quivers. He works over my back and down my arm, stretches each of my fingers until they crack, and then takes a jump to my shins. I am surprised at how many muscles and bones I have which I never felt before, and I wonder whether I will not be a mass of aches when the operation is done. Still the shampooer kneads on. All of the motion seems to come from his wrists, and he is a bundle of nerves. Now he stops kneading, and slaps my bones so that they make a noise like the bones of the end man in a minstrel troupe; and with all his pounding, I am surprised to see that he has not even reddened the skin. He goes on until he has put into thorough action every molecule of my frame, and at the end of an hour I am surprised to perceive that all the tired feeling has gone out of me, and I am ready to drop off into a doze."

This shampooing is done by blind women as well as by blind men, and one of the characters that especially appeals to Japanese praise is the beautiful girl who shampoos her rheumatic grandfather. Wives shampoo their husbands, children their parents, and the blind man shampoos all. This custom, along with that of daily baths, has much to do with making the Japanese healthy.

They are the last people in the world one should laugh at. Overflowing with kindness themselves, they are full of charity to others. They learn surprisingly fast; and with their sharp brains and skilled muscle, their future is exceedingly bright. They seem to have what we have not,—the power to throw off worry in amusement and play; and whatever the changes in their thought and life, they will continue to be the happiest people of Asia, the children of the Orient.  
—*The Cosmopolitan.*

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### The Bull-fights at Madrid.

MADRID, December 19, 1888.

THE great square called the Puerta del Sol is so large that ten streets open out from it, like the rays of the sun, and the sidewalks are wide enough for four carriages to drive abreast. But it is the life, the excitement which prevails here constantly that makes the Puerta del Sol so wonderful a scene. There is no time of day or night up to one o'clock in the morning when you can make your way on these wide sidewalks without being jostled and feeling crowded.

Here we may see the upper classes, the señoras, dressed in the latest French fashion; and very elegantly and richly does a Spanish lady of the *élite* robe herself. Here the "caballero" stands enveloped in the folds of his mysterious black cloak, of which one end is thrown up over the shoulder to the back, where it shows a touch of color in the gay plush lining. From the centre of this square start all the tramcars of Madrid, drawn by mules, and the constant whistle of the drivers makes the air musical. The street is lined with the gayest of shops; and exquisitely painted fans, tambourines, and guitars fill the windows.



There was to have been a great bull-fight on Sunday, a benefit for one of the toreros, who was so seriously injured two weeks ago while engaged in this tender sport that his limb had to be amputated. It was postponed till Monday, ostensibly because of the rain, but in reality the authorities required its postponement. The city was in such an uproar—a political *émeute*—on Saturday night that they feared some outbreak or demonstration at the ring, and could not control a crowd of sixteen thousand people. .

As all seemed quiet once more, we went to the bull-fight Monday, and found it interesting to see the people. Such a crowd!

The street which leads to the Circus is called the Calle d'Alcala, and is an immense avenue about two hundred feet wide, dividing the city in half from the Puerta del Sol. It is lined with palaces, gardens, and museums, and is the finest promenade in Madrid, next to the famous Prado, which is still wider and longer.

On Monday afternoon, at half-past one o'clock, this avenue was literally alive with carriages, omnibuses, and vehicles of all sorts, driving furiously toward the ring. They were driving ten abreast in some places, and there were hundreds and thousands of them. It was a sight never to be forgotten. I suppose everybody in Madrid who could be spared from their daily avocations and who possessed the sum of five francs was on that road. The bull-fight in Madrid holds the same place in the hearts of the people as the Grand Prix in Paris or the Derby in London.

On the wide sidewalks was a procession of pedestrians all hurrying in the same direction, splashing through the mud, utterly unconscious of everything except their wild haste to reach the arena.

The edifice is an imposing structure of brickwork in a circular form, like the Coliseum, and gives one a vivid idea of the Roman circus. Only about half the seats are under cover, and these bring the highest price. One party from our hotel (Americans of course) paid thirty dollars for a box accommodating five persons, but we had very fair seats for two dollars each. The whole house seems to be in the hands of speculators. There is a royal box, but it was only occupied by gentlemen of the queen's household.

The famous Frascuelo took part. We remained at the horrible performance until the second bull was killed (there were to be eight), and then left with blanched faces. I had read many thrilling descriptions of this scene, and was prepared for a bloody spectacle, but, as we went principally to see the people, thought we should not notice much of the fight. But what horrors! One cannot fail to see it; and the preparatory performance with the horses, which takes place every time a bull enters the ring, is too frightful to describe. How can anybody who has a love for that noble animal, look on unmoved at the torture and terrible death of these poor creatures, although they are but worn-out and useless old hacks?

The torture of the horse is the blot of the bull-fight. I never saw anything more bloody than the scene when the second bull entered the ring. The first one had shown the white feather; and after ripping up one horse, and charging at the men who waved their



red mantles at him, he had turned his back and asked with a pleading look to be allowed to go back to his quarters. At this the crowd jeered at him and cried "Cabra" (goat), "Becerrito" (little calf), and "Vaca" (cow), which are not considered very complimentary. But after he had received four banderillas, or barbed darts in his neck, which are placed there at the risk of their lives by the chulos when the angry bull is charging directly at them, he seemed to feel considerably more excited. It took three strokes of the sword in the last act of this scene of death before the first bull was killed by the "espada," who stands alone.

But the second bull from the start wins the heart of the Spaniard. The three picadors sat on their horses, which are drawn up close to the fence around the ring, with their bandaged eye toward the bull. Only one eye is covered, so that they can make some slight show of resistance. This second bull was a magnificent-looking creature. His first act when he rushed into the arena, after casting a bewildered look around, was to charge at the first picador. The bull took the horse on his horns and lifted him bodily with his rider, throwing him over backward on top of the picador; and they seemed to be one struggling mass, horse and rider together.

The chulos waved their red cloaks and drew the bull away, while others came to the rescue, and extricated the picador alive and seemingly not much hurt. But the horse had breathed his last. Immediately the bull made a charge across the ring at a second horse, and, although received on the long spear of the picador, he overturned them both sideways this time and left the horse struggling in death agony, which was mercifully cut short by the attendants while the rider escaped unhurt. Before ten minutes had passed three horses were lying dead, and two more so badly wounded they were taken out, as they refused to answer to the spur.

After this fierce animal, who was encouraged and cheered by cries of admiration and delight, — "Viva toro!" "Brava toro!" — had been goaded into further fury by the barbed arrows planted in his neck, and by the waving of twenty or thirty red cloaks under his eyes, with many hairbreadth escapes on the part of those men who draw him off from the chulos (who plant the arrows in his neck), the great Matador Frascuelo came in.

Removing his hat he made a speech to the President, swore he would do his duty and kill the bull, and throwing his hat to the ground approached the centre of the ring.

Now commenced the most dangerous and exciting episode of this bloodthirsty sport. There is always an extra matador or espada in case of accidents, which do sometimes happen in the most perfectly arranged bull-fights. Frascuelo carried a brilliant scarlet cloth, about a yard square, under which he concealed a Toledo sword, with long, slender blade.

The cloth he waved, and played with the now wild and infuriated bull in a masterly manner, seeming to escape some of its charges in a way just short of the miraculous. He must not strike until he can place the sword on the exact spot, so that it can enter between the



shoulder and the blade; as the Spaniards are extremely fastidious as to the nicety of this stroke, and it is on the surety of his death wounds that the espada builds his reputation.

The sly bulls are the most to be feared, because they sometimes stop short in their on-charge, and rush at the man instead of the waving cloth. But this was what they call a bold bull; and after about ten minutes of skilful playing with the animal, lightly jumping aside at his enraged onslaughts, sometimes seeming to escape the point of the horn by only an inch or two, Frascuelo at last seemed satisfied with his opportunity. Drawing his slender steel suddenly from under the red flag he planted it firmly to the hilt above the shoulder of the bull. It was wonderful to see the immediate effect. Whereas the other espada had required three strokes to finish his animal, this favorite of the people had made his thrust true,—“Buen estoque,”—and death was instantaneous. The poor animal, who had fought so bravely for his life, stood motionless for one moment, looking his victor in the eye, and then, vomiting forth his life-blood, dropped dead at his feet.

It was indeed wonderful to see with what skill this thrust was made in the face of a bull charging madly at the espada, who, while jumping aside to save himself from being impaled, had scientifically placed the point of this slender blade in the exact spot for the fatal blow.

Although the torture of any animal is cruel, still this part of the programme did not seem to me so shocking as the commencement of the show. All were fleeing and scattering away from the bull in mad haste over the fencing to save their lives. But to see the poor horses, half-blinded, so cruelly sacrificed merely because the managers claim that the bull would never fight unless first aroused by the sight of blood, this is horrible in the extreme.

Taken altogether, it is in my estimation the most degrading national sport to be seen in the civilized world. To see the Spaniards take their tender little children to witness this terrible spectacle, and train them to glory in the torture of these animals, fills one's mind with dismay and pity.

Our party of five ladies and two gentlemen left after the second massacre, and met at the entrance, with white faces, looking at each other in silence. The first to speak said, “Well! I have seen a bull-fight, and I feel ashamed of myself for having seen it!”—*Home Jour.*

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### Chinese and French Babies.

THOMAS STEVENS, who made a bicycle tour around the world, thus describes what he saw in China.

“One day, when travelling through China on my bicycle tour around the world, I came upon a very novel and interesting sight. It is the first thing of the kind I ever saw or heard about. My overland journey led me through many out-of-the-way districts where the people are primitive and curious in many respects. In one of these obscure communities, in the foot-hills of the Mae-Ling Moun-



tains, I saw about twenty Chinese infants tethered to stakes on a patch of greensward, like so many goats or pet lambs. The length of each baby's tether was about ten feet; and the bamboo stakes were set far enough apart, so that the babies would not get all tangled up. Each baby had a sort of girdle or *Kammerbund* around his waist, and the end of the tether-string was tied to the back of this. Some of the little Celestials were crawling about on all-fours; others were taking their first lessons in the feat of standing upright by steadying themselves against the stake they were tied to.

"What queer little Chinese mortals they all looked, to be sure, picketed out on the grassland like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mothers at work in a rice-field a few hundred yards away. All the babies seemed quite contented with their treatment. I stood looking at them for several minutes, from pure amusement at their unique position; but, although they regarded me with wide-eyed curiosity, I never heard a whimper from any of them. Nobody was paying the slightest attention to them; and from appearances I should conclude that they were most likely picketed out in this manner every fine day, while their mothers worked in the neighboring fields. Very probably these Chinese babies soon come to regard their daily outing at the stake with the same degree of satisfaction that very Young America derives from his perambulator ride on sunny afternoons in the park."

The best specimen of baby management ever seen was in the Industrial Palace or Familisterre of M. Godin at Guise in France. The mothers left their children at a public nursery under the care of well-trained women, and they were kept on wheat bran couches, so well attended and amused that visitors heard no crying. The Familisterre was the most successful example ever seen of an industrial co-operative community, where all were prosperous and contented.

### A Presidential Horoscope.

THE following remarkable prophetic application of astrology was published at San Francisco last summer by an able astrologer over the signature of Prof. Sol. There are many recorded instances of the success of astrological predictions, which in past times have interested scientists of the highest ability. The subject is one too profound to admit of a hasty judgment.

The tendency of modern science is to enlarge our conception of the interaction of all departments of nature. The influences of the sun, moon, and planets upon the earth, affecting the weather and the human constitution, are more and more recognized even by those who pay no attention to astrology.

One of the most profound and elaborate contributions to the science of astronomical influences was published by the learned Dr. T. LAYCOCK in the *London Lancet* in 1842 and 1843, under the title of a contribution to PROLEPTICS — that is, to the science of anticipating or predicting. His elaborate essays embodied a discussion of lunar influence. He introduced the subject as follows: —



“The opinions hitherto held by scientific men on the validity of the doctrine of lunar influence have been remarkably discordant. The sceptical have always been unphilosophical in their scepticism, and the believers up to the time of Mead were credulous in their belief; both agreed, however, in admitting or rejecting the doctrine without much examination. I propose to review the subject in a spirit of impartiality.”

In these essays he gives conclusive proofs of the great influence of the moon over vital conditions, and the progress and fatality of diseases which are governed by lunar periods.

Those who have studied most deeply the science of meteorology, such as the late Mr. Chapman, of Philadelphia, and Prof. C. C. Blake, of Kansas, who appears to be taking the lead in that science to-day, have been compelled to look through the solar system for the causes that modify the atmospheric conditions of the earth, and control the variations of the weather.

The doctrine of Solar Biology, embodied in a volume by H. E. Butler, of Boston, is regarded by its believers as determining human character from the relations of the sun to the earth, especially at the time of birth.

The publication of Prof. Sol is the following:—

HARRISON'S STAR.—Benjamin Harrison was born on Tuesday, August 20, 1833, at which time the planets' places were, at noon (calculated to the meridian of Washington), as follows: The Sun occupied the twenty-seventh degree of the Celestial Lion, in conjunction with *Leonis Regulus*. The Moon was in the seventh degree of the Scorpion. Mercury, Mars, and Saturn were in Virgo, Venus in Cancer, Jupiter in the Sign of the Bull, and Uranus in Aquarius.

This position of the planets gives the native a strong and well-proportioned body,—rather portly,—a very just, upright, and honorable man who scorns to do any meanness; punctual, faithful to his friends, and magnanimous even to his enemies; in short, a right royal disposition, and very ambitious.

The Sun, with *Leonis Regulus*, a fixed star of the first magnitude of the nature Mars, is a positive declaration of great honor and preferment to the native, imbuing him with a fondness of rule and authority, war, dominion, and conquest.

The retrograde position of Mercury, and his closeness to the Sun, render the mind a little negative on ordinary subjects. The trine and parallel declination of Jupiter to Sol and Mercury gives to the mind that yielding elasticity which is so necessary in correcting self-formed false opinions; but in the knowledge of right he is as firm as the “Rock of Ages,” and would die for principle's sake. He is not a very brilliant speaker on ordinary subjects. His speeches may read well, but they lack enthusiasm and magnetic force. But in defending right, or prosecuting wrong, his inherent nature is unfolded when the thunders of his flashing mentality penetrate to the innermost recesses of soul, electrifying his hearers and subduing them to his will. As a general in the army in times of war, he would prove a star equal to the greatest on record. As a subordinate under



others he is weak — that is, he is common. He is a natural-born leader, and would make a better president in exciting times than he would in quieter and peaceable years. He will make a good president, but not so hard a worker as President Cleveland.

CLEVELAND'S STAR. — The following observation of President Cleveland's nativity was published at Boston in the September number of the *Signs of the Times*, in 1884, previous to his election. Time has since proved its correctness: —

S. Grover Cleveland was born March 18, 1837. The Moon, Mars, and Jupiter are crowded together in Leo; and Herschel, Mercury, and Venus hold close communion in the beginning of Pisces. The Sun in the last degrees of the sign is in mutual reception with Jupiter, but weakened by impeding rays from Saturn and Mars. Saturn stands alone in Scorpion, casting his evil square to the Moon, Jupiter, and Mars. These two crowds of planets — one in Leo, and the other in Pisces — will bring crowds of events, good or bad, when operated in life.

The condition renders the native passionate, generous, magnanimous, aspiring, lofty in disposition, ambitious, and persevering. The satellitum of planets in the watery sign, Pisces, gives strong propensities and a fondness for the good things of life. The intimacy of Herschel with Mercury and Venus, and the quartile between the superior planets, Saturn, Mars, and Jupiter, give to the mind an extraordinary cast. The ideas, tastes, modes of thought, and forms of expression will be strikingly original, and the conduct somewhat eccentric. The mind is rather deliberate, but independent, broad, logical, and capable of great application. The aspect of Saturn to the Moon renders him inflexible, determined, and contentious, adding materially to his ambitious tendencies. His opinions are peculiarly his own, and will be tenaciously adhered to. This native is never happier than when diving into secret and hidden things, inventing new ways of doing things, and devising new methods of management and government. The closeness of Mars and Jupiter interferes somewhat with the correctness of judgment at times, and congregation of planets render him liable to disastrous reverses as well as wonderful advances in life. His likes and dislikes are of the most positive character, and he will be firm in friendship or enmity.

ELECTION PROBABILITIES. — The spirit of antagonism existing between the nativities of the two candidates is very striking. The Sun and Moon in Cleveland's radix is afflicted by Harrison's Saturn and Mars. In Harrison's fifty-fifth solar revolution, Mars has progressed to the degree occupied by the Moon in Cleveland's radix. And as this sign will be rising at the opening of the polls on election day, partisan animosity will be very bitter; indeed, there is a mutual hate between the two.

On election day the Sun locally will be near the place of Saturn in President Cleveland's radix, and to the fifty-first solar revolution, and in opposition to his place in the fifty-first lunar progress. Mars will be opposing the ascendant from the seventh. These are bad directions, which will bring a train of disappointments to the President. They commenced to operate last March.



The fifty-fifth solar progress in Mr. Harrison's horoscope is not very promising to himself individually. While he may obtain honors, the greatest trouble and annoyance of his life is now operating; and if we were to form our judgment on the probabilities of election by the comparison of the two horoscopes, we would predict Harrison's defeat. But to arrive at the knowledge of knowing who is to be elected, we must take into consideration the influences prevailing on the day of general election. This we have done by calculating the planets' places to the meridian of Washington for said day. We have traced the path which the orbs will follow in their revolutions; raised the veil of dim futurity; brought flying Nature to confess her secrets, and reveal the side whom they (the stars) will fight for, as they did of old when "they fought from heaven; the stars in their courses fought against Sisera." — *Judges* v. 20.

The heavenly symbols are in order, and the lines clearly drawn favoring protection, which we read as follows: —

In the horoscope for election day the celestial contest will be between the Scorpion and the Bull.

In the figure before us we find the Democratic Star of Hope, weak, cadent, retrograde, peregrine, and located in the House of undoing, misfortune, sorrow, tribulation and disappointment. The Virgin weepeth, and so does the Scorpion.

The Star of Hope for the Republicans is direct, swift in motion, strong and well fortified in his own domal dignity, receiving Luna and ruler of the Bull in his mansion, the Archer who beholds the Angle of honor with a binding approval. Thus we read the stellar orbs.

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## Our Next President.

*From the Chicago Daily News.*

THE people who are figuring on what General Harrison is going to do are all anxious to get some close details about the character and the inner life of the man. For these some of the following facts will be interesting and valuable: —

All his friends agree that his most prominent characteristic is on the religious side. He is a Presbyterian of the severest school, and he is intensely interested in questions of doctrine. The only books that he reads for pleasure are those concerned with the development of the Calvinistic system, and others touching upon the Cromwellian period. He is said to fancy that his own character is like General Harrison of the English Revolution, and he knows more about the life and time of that Roundhead trooper than he does of his grandfather, the president. But he reads few books, and has little sympathy with book culture. The only novel he has ever been heard to praise is Lew Wallace's "Ben Hur." He reads the newspapers as part of his day's work, but for pleasure he takes the *Presbyterian Herald*. He prefers, however, neither to read nor to talk about reading; but in the evenings he sits around generally, and, like Walt Whitman, loafs and invites his soul.



He does not play cards, checkers, chess, dominoes, or anything the sort, and has a horror of gambling and gamblers. Neither does he drink; and when in 1884 he gave a formal state dinner to Blaine and other notables, wine was conspicuous by its absence from his table. He has declared, however, that he will not depart from the usual state custom, and that wine will be served to those who wish it at the White House. The general's Danville speech has been often quoted to show that he had leanings toward prohibition. He is absolutely destitute of a sense of humor; and it is said, when in a company where merry tales are told, his laugh is rather a concession to his idea of the demand which public opinion makes upon him than a symptom of enjoyment. When men are gathered together, and a story which might be described as unfit for publication is told, the general does not laugh, but he does not leave the room.

Mrs. Harrison, on the other hand, has a fund of spirits which sometimes finds expression in practical jokes. Mrs. Harrison is a most voracious reader. She is a lady of fine culture, elegant in her tastes, and fitted by both character and education for the honor which has come to her. She is very fond of Browning, of company, and of amateur theatricals. She keeps thoroughly abreast of the literature of the day, and the only point where her husband's character and her own touch is in their deep and common religious convictions.

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### Magnificent, Transcendental, and Entrancing.

BOSTON is surely a wonderful place, with its immense wealth and intense poverty, its zealous spirit of prohibition, and its thousands of rum-holes, its heavy financial basis and wild-cat speculation, its solid science and intangible crankery, its orthodox stability and turbulent progressiveness, its keen mechanical genius and its vapory transcendentalism, its honest industry and its diversified swindles, its pessimistic doctrines and its rainbow utopianisms, its intense avarice and its fanatical prodigality among the credulous, with its unrivalled capacity for blowing bubbles of mammoth size and iridescent splendor.

A book of two hundred pages has recently been issued here, entitled "A Call from the Unseen and Unknown," which probably surpasses all previous emanations of Boston's peculiar and irrepressible genius, as the reader will see by the following quotations, which show that the mystical transcendentalisms of T. L. Harris, the bold assertions of "The Law of Laws," and the ponderous verbosity of Oahspe are cast into the shade by this loud "Call from the Unseen and Unknown:"—

"About the beginning of the last quarter of the present century, there was placed in the hands and into the guardianship of a small body of men, a complete series of Laws embodying the physical, mathematical, and quantitative formulation of all the Forces of Nature, and affording a correct explanation of all the phenomena



of Life, Mind, and Spirit, and of all mentally and spiritually cognizable phenomena. Given therewith was a description of a series of hitherto unknown phenomena and general facts, relating to various objects, cognizable by the six senses (as well as by the seventh sense); and a natural system for the classification of aggregates (objects) and forces. Relating directly to the Seen, and tangible universe, there are 36 forces of which they have the exact definition and laws, and with whose properties they are experimentally acquainted. Relating to the Unseen and intangible universe, there are 72 forces of which they have the exact definition and laws, and with the properties of which they are capable of making exact experimental investigations. The remainder of the forces belong to the secret knowledge of the Mahopanishada, and will be revealed to no one except those who have made the attainments requisite for entering into the interior of the innermost of the G . . . K . . . The forces which have hitherto been known by name and a *few* of their properties are completely understood and all their laws formulated. The formulation of a law does not mean simply the statement of the ideas involved, but the exact mathematical relations in terms of exact physical concepts. To formulate a thing means a great deal more than to write it out in the form of a description. These discoveries explain what a force *is*, and the physical method of all attraction and repulsion, and this knowledge is capable of practical application. These Laws are known exoterically as ENS, MOVENS, and OM. They explain not merely the well-known phenomena of Nature, but they embrace the theoretical and the experimentally obtained physical formulation of the fact of man's triune duality, and the greatest of all facts, the demonstrable existence of an Universal Consciousness! These laws constitute the first physical and mathematical explanation of the chemical formation and dual origin of life; of the formation, and construction, and distribution of suns, planets, constellations, systems, galaxies and ether globes; of the material conservation of the universe, and the origin and nature of meteoric matter; of the cause of the revolution of planets; of the order, succession and form of all organic beings, and the phenomena they present; of intellection, intuition, heredity, telepathy, sleep, death, psychity, psycognomy, psychism, memory, consciousness, sensation, hypnotism; of prayer, yoga, concentration, love, sex, reincarnation, karma, growth, life, and all allied subjects. It is not to be supposed that all phenomena have yet been studied—to do so will require all the successive lives between our present stage of evolution and our complete emancipation from individuality and personality. But it is claimed that these laws are the KEY for the unravelling of all mysteries, because all phenomena must be the result of forces acting according to definite quantitative relations; and the knowledge of what a force *is*, and of the necessary methods of its operation will point out the exact experimental steps necessary for the complete mastery of any subject. These laws are at present kept where it is not probable that thieves will break through and steal, and the secrets of the fundamental portion of the processes



will, like the laws themselves, remain the permanent property of the executive head of the G. N. K. R. Special portions of the practical part of the laws will be given into the hands of the branches as fast as they are able to utilize, and these branches will dispense methods and means to the special departments belonging to them as fast as these departments commence to utilize according to their needs.

"These laws do not consist of mere formulæ and of hitherto unknown facts: they embody myriad processes, industries, methods, opportunities and enterprises of incalculable value to humanity when properly and wisely utilized. They were not furnished for instruction merely, and there was a wise purpose in the mind of the Universal Consciousness in bringing about their discovery or in permitting their revelation, and it is the work of the G. N. K. R. to carry out that purpose. The work of that body of people has succeeded because they have devoted everything they possess to the accomplishment of that purpose, and it will continue to succeed as long as they remain faithful to the work assigned them by PANTOGNOMOS, acting under the further guidance of the INMOST.

#### THE HISTORY OF THE LAWS OF ENS, MOVENS, AND OM.

"About the commencement of the last quarter of the nineteenth century, PANTOGNOMOS delivered into the hands of three people the above mentioned Laws, and these three people were charged with the preliminary organization and management of the special branches of work over which they had temporary control, and these three men were ETHNOMEDON, EKPHORON, and VIDYA-NYAIKA. *They were first to organize a body of trustworthy people whose duty it should be to protect and elaborate the Laws, to arrange for their practical application, and to guide their use towards the realization of the object of PANTOGNOMOS, and this first organization was the G. N. K. R.*

"It has been said that ETHNOMEDON is a Buddhist priest filled with the wisdom and erudition of the Hindoo and the Egyptian philosophies of antiquity, and that it is his mission to organize the better minds of the different races of people on the globe into nuclei for the reception of truths, of a class suitable to the needs of those special races, and to collect a body of men capable of looking after the interests and progress of the special races, over which they have severally been placed, according to the necessities of the method which the laws involve. A majority of the twelve double departments of the G. N. . . . were organized in 1883. These departments have the interests of the various races for their study, and it is their duty to collect all sociological and ethnological facts respecting them. It is also their duty to aid, in a manner unseen and unknown, the progress of all that tends towards the unfolding of those races over which they have charge.

"It has been said that EKPHORON is a young man to whom has been entrusted the elaboration, scientific development, and practical application of the laws to the needs of humanity — the disbursement of the results and processes being subject to the decision of PANT-



OGNOMOS. Others, have maintained that he is a centenarian filled with the accumulated knowledge and experience of a long life-time of earnest study and investigation, and that having made in his old age remarkable discoveries regarding the forces and laws governing the universe, and being too old and feeble to present them to the public in a proper form, selected from among the young men of the Occident one to whom he confided his secrets, having previously exacted a promise that they should not be given to the public until they had been thoroughly perfected, and that even then they should be given only to those endeavoring to elevate humanity by a definite method and without selfish interest. And there are others who think him only a personification of the transmitted mental qualities and phylogenetic experiences of a long course of heredity: that EKPHORON is simply the higher and better nature of the student who feels himself unworthy of the momentous work made possible by the scientific application of the Law — and who feels unwilling that the experimental evidence and the formulation of principles leading to the enunciation of the fundamental law governing all organic action and duty (the Golden Law of Morals) should be made by one whose personal weaknesses and foibles might retard their reception by the world. Whoever EKPHORON may be when the time comes matters not; truth needs no advocate except its inherent harmony to ALL that IS — it does not have to be attested by miracles, or to be received through inspiration in order to be true — if these laws fit and harmonize with all other facts they are true: but if there is a single known fact or a single fact yet to be discovered that will not fit these Laws, then they are not true and no miracles or evidences of supernatural revelation could make them so. EKPHORON has been entrusted with the preparation of the methods, knowledges, and means, according to the Laws of ENS, MOVENS, and OM, and upon him rests the responsibility of mistake, in all details of the application of the same to the wants of the departments of the association to which THREE belong.

“It was his duty to organize the twelve departments of the first branch of the G. N. K. R., and seven of the G . . . K . . were started during the year 1883 — the first one was, however, started previous to that year. Four are yet to be organized. All experimental work and collection of knowledges will be done under the supervision of the G . . . K . .

“It has been said that VIDYA-NYAIKA is a very old, old man; bowed down with the weight of centuries and tremulous with the weariness of completed tasks innumerable; that in his time he has witnessed the rise and fall of empires and creeds, and the growth and decline of races and religions; that like the wandering Jew he has made for himself familiar paths in every land and clime, and gathered from the skill and lore of men the secret learning of the years gone by. Acquainted with the temples, caves and tombs of every age, — with ceremonies, rituals and shrines of every creed, he stored away the weighty truths with a miser’s care, until congenial minds, by nature reared, could foster and perpetuate the embodied



culture among the sons of men. It is thought by some that it is his mission to effect a union between the Occident and the Orient and to unite into one religion the *a priori* and sambudhistic philosophy of Kapila with the modern inductive and deductive methods of research, others, that he only intends to effect a union of the highest minds in either, but it is more reasonable to conclude that he simply intends to embody and collect into one system the religious knowledge and culture of all times for the special use of the members of the G. N. K. R. This is to be inferred from the fact that the above organization will not accept any philosophy as the basis of action or guidance, and therefore its teachings can never retrograde into a creed, or become the basis of a new sect. To him belongs the organization of the twelve departments of the G . . . . R, the first department of which is now being organized under ADHY-APAKA.

#### WHY WERE THE LAWS TO BE KEPT SECRET?

"It was plainly seen by those who were conversant with the Laws at the period of their discovery, that they contained many facts and many Laws, and a knowledge of many Forces that would prove dangerous to society if they were made known to the world."

While the reader pauses to recover from his astonishment, he may be informed that ADHY-APAKA is Hiram E. Butler, author of Solar Biology (of 478 Shawmut Avenue, Boston), and that VIDYA NYAIKA is a good-looking young man of uncertain location at present, passing by the names of E. C. Ohmart, or Mr. Clinton, or Dr. Anderson, according to circumstances, possessing a good education, a fluent tongue, good knowledge of physical sciences, immense pretensions, and a very captivating way among women. Notwithstanding his immense ability to produce unbounded wealth in various ways, he was quite lacking in ready cash, and depended upon a plausible agent to enlist moneyed men, and give him a start in showing his powers. Not succeeding in that line, he has taken possession of Mr. Butler, whose fanatical religious enthusiasm, optimistic credulity, belief in his own near relation to Divinity, and remarkable ignorance of physical science enabled him to believe that the Divine power was to be manifested through the plausible Vidya-Nyaika. Why these divine powers were so carefully concealed was explained as follows; but why the appeal was made, not to those who are capable of judging, but only to the ignorant, Nyaika does not explain:—

"If it were true that all that can be known by the highest minds should be taught to the lowest, then there would be no wisdom in teaching to the people of the Messianic Cycle a different line of knowledge than to those of the Kali-Yug, or to those of the Great Cycle. Suppose, for instance, that a body of people were in the possession of a secret that would enable them to manufacture foods at no expense; suppose foods were free to all in consequence thereof, what would be the effect upon society? Those having attained that development and that higher consciousness prompting them to be ever busy in attaining a higher culture, would be benefited and



would have more time to devote to the good of the world; and those who had not reached that stage of evolution would betake themselves to a warmer climate where they needed no clothes, and would cease to be active; they would quit work, enterprise would cease, and retrogradation would ensue. The necessity of maintaining life by means of food compels people and all animals to keep busy — without action life cannot exist — and if foods could be had without effort, the majority of the human race would cease to be occupied in the various enterprises and industries through which the necessary experience is obtained to enable them to take a higher step in their upward way. Perhaps no greater mistake could be made than to publish a process for making foods as inexpensive as air and water.

“Would you give to a man of low moral impulses an instrument that would noiselessly shoot poison into a person, or into any number of people, in such a manner that no one could detect the crime?”

“The Forces concerned in the production of thought psychity, and in the production of intuition and inspiration, would be a dangerous power in the hands of those susceptible of ambition, for there are instruments capable of making forces of this kind very much more intense than can be given off by the action of the brain, and the use of such instruments would enable those of evil inclinations to work incalculable damage. A knowledge of the forces concerned in the production of psychity and psychism would enable the man of Hate to use an instrument capable of transmitting forces many times more intense than can be given out by the human mind, and would enable him to control the wills of those whom he wished to use for purposes of his own — and while the will of a person is thus controlled, he is not only liable to be used as an instrument for evil, but during that time the person controlling is getting the development, and not the individual, whose will is being used.

“Announcements have been made from time to time of the discovery of a new force, and the world became a willing listener; but here is an organization that stands ready to give the proper persons theoretical, mathematical, and physical demonstration of the fact that they are in possession of not *one* but *scores* of hitherto unknown forces! Shall not such a knowledge be confined to those who would sacrifice their lives for the perpetuation and elaboration of these opportunities?”

#### WHAT IS THE G. N. K. R?

‘The G. N. K. R is an association having under executive charge the three branches called respectively the G. N. . . ., the G. . . K. ., and the G. . . . R. The latter organization is called the Genii of Religions, and will consist of twelve distinct departments, the first of which is now being formed. The one next to the latter is called the Genii of Knowledges, and will consist of twelve distinct departments, seven of which were formed in 1883, and the first of which was formed in 1876. The other branch is called the Genii of Nations, and eight of the departments thereof were organized in the year 1883. The G. N. K. R was formed in the year 1873, under the



direction of PANTOGNOMOS, who placed in the hands of the heads of the three branches (ETHNOMEDON, EKPHORON, VIDYA-NYAIKA) the Laws of ENS, MOVENS, and OM, and the secrets connected therewith. EKPHORON was given entire charge of the scientific elaboration and application of the same, subject to a covenant to use the opportunity and the means at his disposal for certain definite purposes, and according to definite methods: to each of the thirty-six departments of the three branches sufficient means and knowledge was to be given to empower them to carry out their special work which would enable them to contribute to the ultimate objects of the G. N. K. R.

"Nature, which is the work-shop of the INFINITE ALL, produced the people at the head of the association and the thoughts they think; both the organization and the laws they have in charge; both the duty and the means for accomplishing the work. It is, to say the least, the result of that adaptive and directive process in nature which has brought about the universal evolution. The first exoteric department of the entire movement is department No. 1 of the G. . . . R, the rest of the departments of the other two branches were all organized secretly, and remain a secret except to those who are members. Department No. 1, is also a secret department, but it is being publicly organized. The G. N. K. R, was conceived in 1873, the child will be born in 1890, it will be able to walk in 1896, and can commence to care for itself about 1900, or at least in 1907. The work of the THREE heads will then be accomplished, and abler persons will arise to take charge of the movement.

#### WHAT ARE ITS OPPORTUNITIES?

"This opportunity for getting practically unlimited wealth from Nature, opens up possibilities far greater than those of mere financial transactions. This wealth stored up by the PAST should be used for purposes more universal than the gain or benefit of any one people, nation or age. This accumulation of opportunities belongs in justice to the entire world:—to the world's interests it should be devoted. Not to the interest of the American race alone—not to the gain of this century alone, but to all centuries and peoples that are to come.

"The first great work to be undertaken is: *the Collection of the Sum of ascertainable Knowledge of the world.* There will ultimately be collected in the ARCHIVES of the G. . . K. . . *all known facts*; and this collection will constitute the Bible of the Association. Every tested FACT will be a VERSE in that Book. Every PRINCIPLE will be one of its Doctrines. Every *Fact* is a special REVELATION from ALL that IS. Every FACT, PRINCIPLE, and LAW, in that book is an inexorable COMMANDMENT! To carefully determine exactly what are Facts and what are not, the Laboratory will constantly be required. All the Knowledge in all the books and manuscripts in the world can be collected and systematically arranged, and every separate Fact recorded in its proper place, and it will require but a very few books to contain (without repetition and tautology) all that is now scattered through millions of volumes.



“To collect those FACTS from the literatures of the world will require quite a number of linguists, and an enormous amount of clerical work. But it will require more than mere ability to sift assertions—these assertions must all be tested in an experimental way before being recorded. The opinion of no one man, nor of any body of men can be taken as authority. Every fact, before being recorded in this Bible, must be carefully tested in a fully equipped laboratory; and this will require an army of the ablest Physicists, Chemists, Electricians, Mathematicians, Philosophers, Astronomers, Botanists, Biologists, Geologists, Paleontologists, Mineralogists, Anatomists, Philologists, Physiologists, Physicians, Microscopists, Archæologists, Entomologists, Statisticians, Ethnologists, Experimentalists, Mechanics, etc., procurable in the world.”

“Among the teachers in this course we find Christna of Hindostan; Buddha Saika, of India; Salivahena, of Bermuda; Zulis, Thor, Osiris, and Horus, of Egypt; Odin, of Scandinavia; Chrité, of Chaldea; Zoroaster and Mithra, of Persia; Baal and Taut, of Phœnicia; Indra, of Thibet; Bali, of Afghanistan; Jas, of Nepaul; Jehovah, of the Jews; Wittoba, of the Belingonese; Thammuz, of Syria; Atys, of Phrygia; Xamolis, of Thrace; Zoar, of Bonzes; Adad, of Assyria; Deva, Tat, and Samono Cadam, of Siam; Alcides, of Thebes; Mikado, of the Sintoos; Beddru, of Japan; Hesus, Eros, and Bramilla, of the Druids; Thor, of the Gauls; Cadmus, of Greece; Hil and Feta, of the Mandaïtes; the Gentaut and Quexalcote, of Mexico; Fohi and Tien, of China; Ixion and Quirinis, of Rome; Prometheus, of Caucasus; Confucius, of China; Christ, of Palestine; and Mohammed, of Arabia; and all the philosophers from Plato, Socrates, Aristotle, Lucretius, and other Grecian and Roman writers down to Spinoza, Schopenhauer, Fichte, Kant, Hegel, Buchner, Mill, Darwin, Faraday, Tyndall, Spencer, and the Physicists and Scientists of the world. To determine from all that has been thought and done, and from the best knowledge of the present time what constitutes the physical basis of right and wrong, and to define the same in the terms of mathematical and physical concepts, and to make the same applicable to all conditions and organisms, was the fundamental conception of the work of PANTOGNOMOS as given to the three heads in whose hands the laws and the work was placed.

“The Society Esoteric has demonstrated that its culture cannot well be carried beyond a certain point under the influences of a mixed society, in a city in the midst of all kinds of miasms, diseases, psychisms, and all adverse influences. ‘Westward the course of empire takes its way,’ and westward, upon the mountains, the Esoteric College will find its location, and will embody the highest culture of the Messianic Cycle, under the immediate tuition of teachers raised up for the purpose by YAHVEH.

“The G . . . . R, through their representative, have legally placed in the hands of the Founder of Esotericism in Boston (The ADHY-APAKA) of Department No. 1, of the G . . . . R and the Originator of the College Esoteric, such industries as will, if put into operation upon a business basis, defray all the expenses of the Department,



the College, and the preliminary work; and *will repay to the donors who assist in accomplishing the preliminary work, more than the usual percentage of interest upon invested moneys.* The donation of one of the industries, subject to the condition that it shall be fully and efficiently operated within two years from date, has already been legally made from VIDYA-NYAIKA to ADHY-APAKA of Department No. 1, the proofs of which can be seen in the hands of Prof. Hiram Erastus Butler.

“Prophecy, peering through the clouds of the Present into the wide expanse of the Future, has ever been busy picturing Golden Cities, Elysian Fields, Utopias, Gardens of Hesperides, and Olympian Mountains. The tide of time has at last washed from out the great ocean of Possibilities the methods, knowledges, and materials, wherewith to construct and maintain the ‘silent city’ wherein the followers of YAHVEH can taste the Nectar in the Chalice of every pure experience, feed upon Ambrosia, feel the peace and the joy of the universal sensorium, and commune with the Infinite LOVE.

“May all high hopes and right desires, co-operating with intensified human Will and purified human Love, under the Guidance of YAHVEH, crystallize into an immediate embodiment and incarnation of the principles of the Esoteric Culture and the Messianic Cycle, is the earnest prayer of your humble servant.

“May the Justice and Peace of OM reside within you.

“Om, mane, padmi, AUM!

“By VIDYA-NYAIKA.

“Lag m-ig! ozp, ikkf, Nobi Orn Snon gzi, hhng kgx jngl, mjkh! Ki-f mro T-ij Jo — k llon, smgh mmls ki-f G . . . . R. llon, 1890 Smlu uug Tjkm Uzu Tkky uhop, myr kus smog mlln, o-me, jimg smls mlln, J-m kgx ulog, mnm lm-g O-l nokm 1888, 1888.

“G . . VIDYA-NYAIKA . . R; G. N. K. R.

“Rhu wop uug rkog, xla Smgr olmd Tkhp mphn Smgr nlii n-g pjnq lm-g Isaiah II. 2, 3, 4; Jer. 50. 5. Mllg G . . . . R glg R-lt o-me, YAHVEH kgw Kkgw Deut. XXXIII. 19. 1890 hklj 1900 xl&.”

“11th. The College will possess the combined knowledge of all ages past, and as soon as in good working order, can control, by new and startling inventions and discoveries, all the methods of civilization, and give to the world a system of ethics which will remove war and strife; but of this we are not at liberty to speak further than to say that it can control the world’s food-supply, not by monopolizing or interfering with the present sources of supply, but by offering a new and perpetual source of edibles and nutrients containing all the elements needed for the growth and maintenance of the body and mind, — one that will do away with the slaughtering of animals, and the eating of improperly preserved foods, diseased meats, and partly decayed vegetables.”

The foregoing marvellous fanfaronade is probably as amusing as anything ever produced by Dickens. The reader may well wonder



as to its origin. According to those who know, Mr. H. E. Butler, a gentleman of unlimited ambition, unlimited credulity, unlimited ignorance of science, and of mediumistic and psychometric constitution, publishing an esoteric magazine, and leading an esoteric society in Boston, took a short cut to wealth and power by hunting for the buried treasures of Capt. Kidd under clairvoyant guidance, in which he failed like many similar dupes. In this dilemma he called upon Vidya Nyaiika (Ohmart) to furnish him a scientific detector to find the gold. Ohmart evaded this by suggesting that a true detector would be immensely expensive, and proposing a much more profitable method of finding gold by the scheme of the G. N. K. R. The alliance was readily formed, and the book published last December, a very remarkable book. The writer evidently regarded himself as addressing a rare collection of gullibles — goslings that would accept anything he might give them, and lets himself out with a rollicking impudence, feeling that it was not even necessary to give any plausibility to his fictions. But the whole thing was badly overdone. The newspapers got hold of the matter, and published it as a swindle, for Butler claimed to be getting in large sums. The scheme of scientific immortality by means of strict chastity, “living like Jesus,” was eclipsed by liberal charges of licentious libertinism, and threats of arrest and prosecution. Ohmart suddenly disappeared, and Butler left the city on the 10th of February. Having previously dismissed Mr. Latham, the managing editor of the *Esoteric*, who was too profoundly disgusted with the whole business to co-operate any longer, the magazine will now be used to boom the G. N. K. R and the prospective college? and the public will decide whether Butler is the dupe or the confederate of Ohmart — or both.

This matter is allowed its space in the Journal as a warning to the public against the ignorant credulity which dishonors many progressive movements. The supply of credulous fools appears inexhaustible. The bogus bank of Mrs. Howe in Boston, which was to pay a hundred per cent. to all depositors, the two sugar swindles by pretended inventions, the materializing frauds, the bogus Christ of the Boston Spiritual Temple, as well as various prophets and pretended reincarnations of Jesus Christ and the Holy Ghost, show that the virus of ancient superstition still lingers in modern civilization.

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### Hygienic Principles.

THE first great basic law of Hygiene is that power, happiness, and health belong to the higher, not the lower realms, and consequently they descend from the spiritual sphere instead of ascending from the material. In other words, it is the brain that vitalizes the body and the soul that vitalizes the brain. The soul itself is vitalized from above, from the Infinite source of life, love and power.

Hence all systems of hygiene which ignore the brain, the soul, and the world of the divine or spiritual, the oversoul of the universe, are too limited and imperfect in their resources to promise much of hygienic power or longevity.



This is no intangibly transcendental doctrine. It is a truth that will become apparent to all who reflect. Do we not know that life depends upon HOPE, and that when absolute despair possesses the soul every energy is paralyzed and we soon sink into mental dementia and physical paralysis. Moreover, pathology shows us that serious disease is in that portion of the brain in which Hope resides results in paralysis.

Without the supernal gifts of hope and faith we can do nothing; but with them we accomplish wonders, and they who inspire hope and faith in the invalid, whether by religious impressions or in any other way, produce miraculous cures — miraculous to those who do not understand the hygienic power of the soul when inspired with enough of hope and faith.

Miraculous cures will always be found common where true and intense religious sentiment abounds, because that sentiment inspires the soul with hope and faith on the grandest scale. It teaches us the glory of immortality, the joy of heaven, and the vast range of Divine beneficence which provides such a future for man, thus enabling him to recognize as trivial all the evils of this life, and to experience that sublime serenity which no calamity can disturb. Thus is the power of the soul developed which vitalizes and sustains the body, overcoming diseases by what physicians call the "*vis medicatrix nature*," a curative power which does not exist when the soul is paralyzed by despair.

From the principles and laws by which the essential element of life, the energy of the soul, is preserved, arise many practical rules; as on the other hand there are rules derived from the physical side of existence, rules or principles as to diet, bathing, exercise, rest, clothing, atmosphere, travel and amusement which may be discussed hereafter, and which are better understood at present than the spiritual hygiene, although in reference to diet many errors are current.

For the present I would merely present this principle of spiritual hygiene. No gloomy, jealous, malicious, or scornful sentiment should ever be cherished one moment. We should intelligently recognize for our own protection all the evil that exists, that we may guard against the knaves, the fools, the frauds, and vampires of society, but it should never be more than an intellectual recognition, looking upon these social evils and nuisances with a feeling of compassion for their imperfect development, or with the same passive firmness with which we meet the storms of winter and the fiery heat of summer which have not the power to disturb our serenity.

In the serene atmosphere of psychic health, hope, and power there is no sentiment of scorn, of disgust, of hate, misanthropy, or despair. The soul, strong in itself and serene in view of its noble destiny, buoyant with love and hope, sustains the body with such a normal strength that it imitates the soul in its stability, and feels no disturbance from those slight causes which continually derange the health of feeble natures.

In the men of heroic mould, who go through exposure, danger,



and fatigue with impunity, there is this interior spiritual strength, combined with that bodily constitution which comes from the long operation of the strong will and enthusiastic spirit that lead men to do and dare, to persevere and conquer.

It is the strong heroic quality of the soul which thus builds up in active life the body which is able to execute its noble purposes; and though much may be done to protect and develop the body by the common conceptions of hygiene the development of the soul power should be our chief aim, for the possession of that insures the qualities of body, as effects follow from causes. This view of the heroic, generous, and hopeful soul as the soul of both spiritual and physical rectitude and health has an important ethical bearing. It teaches that health and longevity are associated with the nobler qualities of humanity, and that the ignoble elements of human nature tend to oblivion in death. Myriads are swept away by pestilence and every form of disease because they have not so lived as to develop a healthful stamina or have not acquired sufficient knowledge to protect themselves from the causes of disease. The "survival of the fittest" is the law of nature, and if we would be among the survivors we must cultivate all the nobler elements of humanity, the elements which are associated with the upper portion of the brain.

This is the nobler half of hygiene, which has never yet had a scientific exposition, nor could it have been fully developed before the establishment of a true Anthropology. Let us then first consider the psychic elements of hygiene, before we discuss the physical management of life.

WINTER HINTS ON HYGIENE. — Cold is one of the most potent causes of disease. When applied to the whole body, so that we are thoroughly chilled, it deadens all vital processes, and also drives the blood inward, producing various congestions, but especially congestion of the lungs. Hence winter is a dangerous season for the old and feeble, in proportion to its severity. Pneumonia is especially the disease of cold weather. Cold applied to the surface, when we are unable to resist it, congests all the interior organs. When applied to the lower limbs, it produces congestion of the lungs. Hence it is dangerous to have a draft of cold air blowing against the feet and legs, or to allow the legs and feet to continue cold and wet. Standing in slush, melting snow and ice, is especially injurious. When the feet and legs have been thus exposed, they should be toasted before the fire.

It is indispensable to preserve the warmth of the back, especially at the shoulders. A cold draft striking that region is very dangerous. The shawl and the capes of the old-fashioned great-coat were an important protection. Sitting out of doors with the back and shoulders exposed to the cold night sky is a dangerous practice. A prudent person would not sit with the shoulders exposed to a cold window.

Sitting in a stove-heated room through the day, and sleeping in a cold room at night is a great mistake, and still worse if the bedroom



is on the shaded side of the house; worst of all if its floors or walls have been damp. A cold, dry atmosphere stimulates and irritates the lungs, hindering sleep and its restorative influences. A warm, moist atmosphere soothes the lungs, and promotes sleep. In *all diseases of the lungs*, warm moisture in the air is healing. Hence a pan of water evaporating on the stove is of great benefit to the lungs; and if the water had sugar or liquorice dissolved in it, it would be still more soothing. The air being dry in very cold weather, there is great need for moisture when it is heated by a stove which increases its relative dryness.

Stoves are often mismanaged. A stove should be as large as possible, so that its surface need not be overheated; and it should have a good draft to carry off its gases. Many persons, from a mistaken economy, use a valve or damper in the stove-pipe which checks the escape of gas, and also stifles the fire. Hence there is a leakage of gas into the apartment, and the gas from a stifled fire deprived of air is absolutely poisonous. All gases from combustion are injurious and deadly, but the gas from a stifled fire is carbonic oxide, which is about four times as injurious as that from a fire which is burning freely, and especially destructive to the brain. A fire may easily be checked by covering it with ashes, which is a harmless practice, but to check it by obstructing the stove-pipe with a damper valve is a dangerous and unwholesome practice.

When we are exposed to severe weather, a woollen muffle of open texture should be wrapped around the lower part of the face and back of the neck. If it covers the nose, so that we breathe through it, it protects the lungs greatly from the impression of cold. This arrangement protects the base of the brain, and thereby sustains our warmth and vital force.

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### Miscellaneous.

LITERATURE AND PUBLICATION.—Literature has very largely been absorbed in the great whirl of business, and become an adjunct or appendix of financial movements. Business must be largely advertised, and literature is appended to the advertisements. Literature itself, as a rule, does not pay, but if on the level of the popular mind, it attracts readers, and thereby makes a channel for advertising *which pays*. The newspaper is published for its advertising income, and this is becoming true of magazines also; and as the advertising pays, all the literature is thrown in for almost nothing or for the cost of paper and presswork,—hence the marvellous cheapness of our newspaper literature.

But literature is not cheap when it addresses the thinkers instead of the masses, and has to pay its own expenses instead of being carried free by the advertising omnibus. Scientific and reformatory literature cannot be cheap because it is not addressed to the masses, and therefore is not sustained by advertising. The JOURNAL OF MAN being addressed to a small class of the progressive and enlightened cannot be cheaply published. Nevertheless it is published



at a lower rate than medical books which, in fact, address a larger class. Many medical works are published at a rate at which the Journal would command three or four dollars. It is published as cheaply as possible at present, and requires faithful payment from every subscriber to meet its expenses. Yet it might be enlarged a little, and improved, if by the co-operation of its readers it could secure a larger circulation. If every reader would secure one additional subscriber, the Journal would prosper, and might be made still more valuable to its readers.

A NEW BOOK. — The well-known author, HUDSON TUTTLE, sends the following announcement. His name is a sufficient assurance that the book will be valuable and interesting:—

“I have contributed to various journals during the past year sections from a work on psychic science, which embodies the inspirations given me on the spiritual nature of man, in its connection with his physical existence and independent thereof. Those who have read these articles will at least partially understand the work. It essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause. The leading subjects treated are as follows: Matter, Life, Spirit, Mind; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness induced by Disease; Thought Transference; Intimations of an Intelligent Force, Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer in the Light of Sensitiveness and Thought Transference; Immortality — what the Future Life must be, granting the preceding facts and conclusions; Mind Cure, Christian Science, Metaphysics, their psychic and physical relations.

I hope to publish the work the coming spring, but desire to secure the co-operation of those interested in this subject by receiving at once, in advance, as many subscribers as possible. Those who are willing to be promoters of the early publication of the book will please send their names and addresses to me. They can send the money with their order, or when the work is commenced, as suits their convenience.

The book will contain about 250 pages, be printed on fine paper, good type, and handsomely bound in cloth. To those who subscribe in advance the price will be \$1.00, postage free. Subscribers' copies will contain the autograph of the undersigned. Address

HUDSON TUTTLE, Berlin Heights, Ohio.

BISMARCK AND ASTROLOGY. — It is said that Bismarck accepts the assistance of astrology, and that a mysterious stranger at stated intervals appears at his country house, and is closeted with him. If so, this may account for his conviction that his own death will occur between 1890 and 1894. Belief in marvellous things not appreciated



by the multitude is not uncommon among deep thinkers. Was it not Shaftesbury who said that all wise men were of the same religion, but what that religion was they never told? Evidently there is a great deal of belief in the marvellous that is not displayed before the public. The Queen of England, Louis Napoleon, and the Czar of Russia have been familiar with the marvellous phenomena of Spiritualism, although they enjoyed it *sub rosa*, and had not sufficient magnanimity to assist the people to the knowledge they privately enjoyed.

It is not two centuries since the faith in astrology which to-day prevails in China and India was common in European courts, and it lingers there still in private.

"The Hohenzollerns," says the *Herald*, "are stated to have firm confidence in the apparition of the 'White Lady' in the great Berlin castle; the royal family of Wirtemberg has long cherished peculiar beliefs, it is said; and the late Emperor Louis Napoleon was notably superstitious. Bulwer's strange ideas presented in some of his novels are known to have been matters, not of literary fancy, but of firm belief on their author's part; and his son, the present Lord Lytton and late viceroy of India, is said to have similar occult tendencies. If astrology is at all justified by events, there must have been some gloomy horoscopes cast in the courts of Europe concerning recent years, for the annals of the reigning families have been dark with tragedy from the assassination of Alexander of Russia down to the suicide of Crown Prince Rudolf of Austria."

Bulwer was a man of too little moral principle to care to favor any unpopular truth, but he must have been thoroughly acquainted with spiritual science; for my late friend, that admirable lady, Mrs. Dr. Hayden, a noble medium, made him acquainted with it near forty years ago, and spent some time as his guest at Knebworth.

LAURENCE OLIPHANT, the distinguished writer and traveller, who died last month at Twickenham, England, was one of the most versatile of men. He studied for the bar in the University at Edinburgh, but gave up practice to travel in Russia. He then became private secretary to Lord Elgin, and was made by him civil secretary and superintendent of Indian affairs. After travelling through the Southern States, and joining Walker's Nicaraguan expedition, he went with Omer Pacha's army as a correspondent in the campaign of 1856. Then he was *chargé-d'affaires* at Peking. Returning to England, he resigned from Parliament in order to join a spiritualistic society called "The Brotherhood of the New Life," at Brockton, Chautauqua county, N.Y. To this community he was attracted by the founder, Mr. Harris, a poet and preacher and a man of magnetic power, whose philosophy was based on that of Swedenborg. Mr. Oliphant, with his wife, his mother, Lady Oliphant, and her former lady's maid, lived here for some time on terms of equality with every member of the community. After working as a day laborer and a common domestic among the brothers, he in 1873 became manager of a cable company, holding this position for two years, and leaving to go to England for the purpose of planting Hebrew societies in



Palestine. Most of his time during the past ten years was spent in Palestine. He was a frequent contributor to current literature, and has written several books which have been widely read, the best known being "The Land of Gilead," "Episodes in a Life of Adventure, or Moss from a Rolling Stone," "Traits and Travesties," "Tender Recollections of Irene Macgillicuddy," "Altiora Peto," and "Piccadilly." Mr. Oliphant's last visit to New York was in June of the past year, at which time he was just bringing out his new book, "Scientific Religion," in which are set forth his views on "the higher possibilities of life." He was, notwithstanding some peculiarities, a man of rare culture, amiability, and purity of thought. — *Home Journal*.

MME. ALICE LE PLONGEON, wife of the famous Yucatan explorer, Augustus Le Plongeon, has few if any equals in archæological knowledge in her own field. She is still a young woman, having been a girl in her teens when she made a romantic marriage. M. Le Plongeon, during a visit to London, found a slight, dark girl poring over Mexican antiquities in the British Museum. They compared opinions on the collections from Uxmal, fell in love, and sailed away to the El Dorado of ruins, where they stayed fourteen years. Mme. Le Plongeon has had yellow fever three times, and has nursed and vaccinated two or three native Maya hamlets through small-pox. She speaks Spanish and the Central American Indian dialects, and is said to be exceedingly modest, with all her learning. The Le Plongeon family are at present living in Brooklyn. — *Home Journal*.

CRIME AND IMMORALITY. — A correspondent of the *English Churchman* furnishes the following statistics copied from a papal source, viz., *L'Amico di Casa Almanico Popolare*, published at Turin : —

## BIRTHS.

	Legitimate.	Illegitimate.		Legitimate.	Illegitimate.
London . . .	75,097	3,207	Monaco . . .	1,854	1,760
Paris . . . .	19,921	9,707	Vienna . . .	8,821	10,350
Brussels . . .	3,448	1,833	Rome . . . .	1,215	3,160

Rome, therefore, as regards the standard of illegitimacy, is six times worse than Paris, and sixty-six times worse than London.

In relation to murders the statistics are equally unfavorable. Here they are taken from the same source : —

## MURDERS.

England has 1 in 178,000 people.  
Holland has 1 in 163,000 people.  
Prussia has 1 in 100,000 people.  
Austria has 1 in 77,000 people.

Spain has 1 in 4,113 people.  
Naples has 1 in 2,750 people.  
Roman States has 1 in 750 people.

Comment is needless, unless it be to say that two-thirds of the murders which occur in Great Britain are committed by professed Catholics.

A CATHOLIC SCHOOL DECLARED ILLEGAL. — The parochial school question, which has been the source of much agitation in Eastern Massachusetts the last year, has entered upon a new phase



at Haverhill. St. Joseph's School there, under the direction of the Rev. Father Oliver Boucher, has among its pupils nearly all the children of the French laborers of the city. As this includes no small part of the school population, the Board of Instruction took a look at its methods and branches of study. They found that the instruction was not in the English language, that the studies demanded by law were not taught, and that its efficiency was so inferior to that of the public schools as not to meet legal requirements. The board has accordingly declared that the school is illegal, and ordered the truant officers to prosecute such parents who insist on sending children there. The decision causes a great stir among Catholics.— *West British American*.

*P. S.*— Judge Carter has decided that the school is *not illegal*.

**RUSSIAN DESPOTISM.**— It is said that Russia employs spies at foreign universities to mingle with the Russian students, and detect any disloyal sentiments. When young Herr Micalowski, of Moscow, studied jurisprudence at Leipsic, he said to some of his friends in discussing a financial crisis of the government, "The whole concern will go to the Devil shortly if the financial methods are not reformed." When he went home eighteen months afterwards he was arrested at the frontier, reminded of his unlucky speech, and given a short sentence of banishment to Siberia.

**ORIENTAL ECONOMY.**— The old Mussulman justice, the justice of the "Arabian Nights," was administered by a *cadi* according to his innate notion of the fitness of things, modified or confirmed by a more or less appropriate text from the Koran. In criticising native justice, we must bear in mind that this system existed in Egypt within the memory of a middle-aged man. In Bowring's report upon Egypt, published in 1840, he gives various instances of this, and exemplifies Oriental notions of justice by a conversation he relates between a Mohammedan and an English traveller: Governor: "Is it true that you in England send your thieves and rogues to a distant country?" Traveller: "Yes." Governor: "And what may be the cost of sending each?" Traveller: "Perhaps £100, or 10,000 piastres." Governor: "And what is the cost of a sabre?" Traveller: "About £10, or 1,000 piastres." Governor: "And what is the cost of a hempen rope?" Traveller: "Almost nothing." Governor: "And you call yourselves a civilized and an instructed people, you who can get a sabre for 1,000 piastres and a rope for almost nothing—a sabre that would behead many rogues, and a rope that would hang many thieves—and who pay 10,000 piastres to get rid of one! This is your civilization!"— *The Fortnightly Review*.

**THE TRIUMPH OF BRADLAUGH.**— Through the energy of Bradlaugh affirmations may now be substituted for oaths in all cases. He is now an honored member of Parliament, and in a recent letter he says in conclusion: "Re-elected, I spoke again from the bar on April 28, 1881, and told the House, as I stood with my return in hand, —



“ ‘I have been hindered in every way that it was possible to hinder me; and it is only by the help of the people, by the pence of toilers in mine and factory, that I am here to-day, after these five struggles right through thirteen years. I have won my way with them, for I have won their hearts; and now I come to you. Will you send me back from here? Then how? You have the right, but it is the right of force, and not of law.’

“And in a third speech, at the same bar, on Feb. 7, 1882, I told the House,—

“ ‘If I am not fit for my constituents, they shall dismiss me, but you never shall. The grave alone shall make me yield.’

“And now all this seems long ago. I have sat in the House, and worked as a legislator through three full years, doing at least a little each year to justify my presence there. The House since 1885 has been very generous to me, and has helped me to achieve work which I could not have done had it been hostile, or even if it had been indifferent. If the House would be as just to my constituents as it has been generous in its audience to myself, and would voluntarily erase the obnoxious resolutions from its journals, then the page of the struggle story might be well closed.”

Bradlaugh's religious sentiments were like those of Ingersoll, and this with his democratic ideas was the cause of the bitter opposition.

POLITICAL EXPENSES. — A writer in the *New York Sun* asserts that Col. Quay at the head of the National Republican Committee had \$1,300,000 to use in the election, and that the various political parties expended \$550,000 in the city of New York. Nevertheless he contends that money does not produce much effect on elections, which he illustrates by showing the success of candidates who had no money, and the failure of those who relied on the pocket-book. Mr. Astor, who had \$100,000 to spend, got a small vote; and the wealthy have often been defeated by popular men.

A CHANCE FOR POOR WOMEN. — The feather-workers of New York organized a systematic strike when the attempt was made to reduce their wages, and, by generous co-operation, were entirely successful, Miss Van Etten being the head of their executive committee. Now the *Sun* says:—

“The society desire to organize the needle-women into a union, as they are the most needy of all laborers. When a woman has to make 156 buttonholes for 6 cents, sew on 280 buttons for 10 cents, make corset covers, with their numerous carefully felled seams, for 25 cents a dozen, skirts for 60 cents a dozen, and at the same time furnish their own thread, needles, and replace all the movable machinery they wear out in the machines, it is time something was done for their emancipation. There are 200,000 of these women, and they are the most difficult trade to organize, for they are not all skilled laborers, and their ranks are more readily recruited. Their deplorable condition, it is claimed by the society, is brought about by foreign and tenement labor, sending the work outside of the factories to be done by the sweating system, and, by the numerous charitable institutions.



“ This lowers the rate of recompense ; and the reformation of fifty depraved women often drives five hundred good women to despair, and the same degradation, for the want of sufficient wages for their work. Miss Van Etten, undismayed by the magnitude of her task, is determined to organize these women into a union, and not only that, but to organize consumers’ unions among the wealthy ladies of kindly intent. While the poor women discuss in the rooms at 21 Lafayette Place the best means of inducing employers to pay them better wages, and while they arrange how to get a law passed by which they shall, upon every garment for the making of which just and reasonable remuneration has been rendered, paste a label testifying to the same, the rich ladies shall meet in their drawing-rooms, and organize themselves into kindly clubs, pledging themselves to buy only the labelled garments. If labelled garments once became stylish there would be a demand for them ; this demand the manufacturer would be bound to supply ; therefore it follows that the emancipation of the white slaves in the tenement houses is in the power of the lilies of the up-town fields ; and Miss Van Etten adds, ‘ I know there are enough charitable women in New York to accomplish this, — enough kind-hearted women, who, if they cannot afford to pay a higher price for their petticoats, will take them at the same price with fewer frills when they realize that those frills are wrought by starving women. Enough is done in charity every year to make every one prosperous if it could be paid in wages. The churches and societies provide coal, medicine, diet, clothing, and all that, for the poor ; and the manufacturers know it, and cut down your wages accordingly, just as restaurant keepers expect their servants to be paid largely by the customers’ fees. The manufacturer gets the charity, not the employing women, whose taskmasters forget that “ the laborer is worthy of his hire. ” ’ ”

CO-OPERATION.— Having given a great deal of time to the attempt to introduce Rochdale Co-operation in this country with but little success, I am well aware that it is opposed by keen business competition, and requires a great deal of patient industry and business capacity to make it successful. However, it is gratifying to find that in England this industrial scheme, which started in a stable with a wheel-barrow load of goods, is now grandly successful. As stated by George J. Holyoke, “ They now own land ; they own streets of dwellings and almost townships ; they own vast and stately warehouses in Manchester, in London, in Newcastle-on-the-Tyne, and in Glasgow. They own a bank whose transactions amount to \$8,000,000 a year. They possess more than 1400 stores, which do a business of over \$160,000,000 a year ; they own shares capital of \$45,000,000 in amount, and are making now for their 900,000 members more than \$15,000,000 of profit annually. The mighty power of co-operation has enabled the working class in the last twenty-five years to do a business of \$1,800,000,000 giving them a profit of nearly \$140,000,000. Their splendid wholesale society has been buying stations in the chief markets of Europe and America. Their ships are on the sea. The life-boats they have given ride on our



coasts. They have invested \$4,000,000 in the Manchester Canal; they issue newspapers; they erect public fountains; they subscribe to hospitals and public charities; they own libraries, reading rooms, and establish science classes, and subscribe scholarships in the University. Formerly the religion and politics of the working people were dictated to them by their employers, squires, and magistrates. Now co-operatives have built halls for themselves, where they can hear the thing they will on any day they will. No landlord nor public authority can lock the door upon them, because they own the place."

The aim of Rochdale Co-operation is to save the expenses or profits of middlemen, by direct exchange between producers organized in a systematic manner, so as to avoid the losses and expenses of speculative trade.

WARFARE AGAINST SCIENCE.—Prof. Andrew White, late president of Cornell University, says: "The warfare of religion against science is to be guarded against in Protestant countries not less than in Catholic; it breaks out in America not less than in Europe. I might exhibit many proofs of this. Do conscientious Roman bishops in France labor to keep all advanced scientific instruction under their own control—in their own universities and colleges? so do very many not less conscientious Protestant clergymen in our own country insist that advanced education in science and literature shall be kept under control of their own sectarian universities and colleges, wretchedly one-sided in their development, and miserably inadequate in their equipment. Did a leading Spanish university, until a recent period, exclude professors holding the Newtonian theory? so does a leading American college exclude professors holding the Darwinian theory. Have Catholic colleges in Italy rejected excellent candidates for professorships on account of 'unsafe' views regarding the immaculate conception? so are Protestant colleges in America every day rejecting excellent candidates on account of 'unsafe' views regarding the apostolic succession, or the incarnation, or baptism, or the perseverance of the saints."

THE STANFORD UNIVERSITY.—Mr. Olmsted has been intrusted with a remarkable and novel problem in this work, being not only the planning of the general scheme of the buildings themselves, in their relation to their peculiar situation, and of the surrounding grounds, but also the laying-out of a complete university town, which is not, as is ordinarily the case, to grow out of an existing village, but is to be a new growth, with all the appliances necessary for a modern education, in a situation remote from any great centre of population. This task, though without a precedent, has been successfully accomplished with Mr. Olmsted's accustomed fertility of resource.

The entire tract embraces about 7000 acres in the San Jose valley, about 30 miles from San Francisco, overlooking the head of the bay, and not far from Menlo Park, the country home of several prominent Californians. It occupies the rolling slopes of the low hills of one of the interior coast ranges. In addition to the immediate surround-



ings of the university, the plan embraces an arboretum, in which it is proposed to gather the arboreal vegetation of California and of other regions of the world with similar climates, and an artificially planned forest of several hundred acres which will serve as a model to planters on the Pacific coast. The arboretum will doubtless become to the university and to the Pacific slope what the Arnold Arboretum here in Boston is to be to Harvard University and the northern Atlantic slope. Senator Stanford has decided to devote to the arboretum as much space as is needed to contain every tree that can be made to grow in that climate with the aid of irrigation. The trees are to be planted in open order, and arranged with vistas and views, so that the place will have the features of a pleasure ground in addition to its scientific character. Mr. Thomas Douglas is to superintend the planting.

The central buildings of the university are now partly under construction, after designs by the Boston architects.

The public streets of the town, which curve pleasantly and easily, are to have borders 10 feet wide planted with shade trees. All this work is to be done immediately, and all land within the limits of the town not to be presently occupied is to be closely planted, and thinned out before the growth becomes crowded.

THE GROWTH OF NEW YORK into a city as large as London is now will take place in a much shorter period of time than people commonly suppose, if we include Brooklyn in the great metropolitan community. The population of New York and Brooklyn combined, as the registration for the last election indicated, is somewhere about 2,500,000, two-thirds in New York and one-third in Brooklyn. The rate of increase since 1880 seems to have been extraordinary, but even if the rate between 1870 and 1880, or about one-third in the ten years, is kept up, in twenty years we shall have a population of hard on 5,000,000, or more than what is called the Greater London now contains.

The increase in wealth and display has kept pace with the growth of the town during this generation, and it will continue with the greater growth that is to come, until New York ranks as the greatest city of the world. The grand residences which have been built in so large numbers along the now fashionable centre of the town will be far surpassed by the palatial structures which will go up during the next generation to the westward of Central Park and along the banks of the Hudson far up to the extreme northern limit of the town. The Central Park itself, so long the boast of New York, will be one of the minor public pleasure grounds when the new parks recently acquired by the municipal government have been laid out and completed for public use. This series of parks, in extent by far the greatest provided by any capital in the world, will have a water front nine miles long, and in their vicinity a new town will rapidly grow up, with architectural features and methods of public improvement which will distinguish it from the old town, with its monotonous building, and its mathematical regularity of streets and avenues.—*New York Sun.*



THE LATE DR. KANE, the husband of one of the Fox girls, was known as a believer in Spiritualism, but for want of moral courage opposed its cultivation. When he was first taken to a séance of the Fox girls by Gov. Talmage in 1854, a spirit rapped the name of John Torrington, which Dr. Kane said was the name of one of the party of Sir John Franklin. The spirit told correctly of his grave and its headboard, which Dr. Kane knew to be true. Dr. Kane asked if an island had been discovered by his expedition, and was told that it had been. He asked the name, and was astonished at the reply, "An island named through the subserviency of uneducated falsehood after an enemy of his race, Louis Napoleon."

The island received that name from one of Franklin's crew who was a friend of Louis Napoleon. Kane jumped up, and exclaimed, "Is it possible? the strangest thing in the world—can it be so?" "The English Government was always mad about it; and now this Englishman, although in his grave, cannot brook the insult."

SANITARY MATTERS.—It has been wisely suggested that a good test of the health of any place may be made by comparing the deaths under five years with the deaths over sixty. The report of the New Jersey Board of Health shows six unhealthy places in which the proportion is as follows: Bayonne, 171 to 17; Orange, 124 to 47; Atlantic City, 97 to 33; Montclair, 22 to 6; Passaic, 89 to 25; Perth Amboy, 70 to 17. These were the worst. The best were Midland, 4 to 17; Milburn, 3 to 13; Bernardsville, 4 to 15; Union, 5 to 12; Clinton, 7 to 16. Only the small places have a good record.

BLAKE'S WEATHER FORECASTS.—A correspondent of the *Kansas Farmer* says: "Every reasoning person who has read Blake's paper, *The Future*, will conclude that his weather forecasts are based on science and that he has carried the study as far, perhaps, or farther, than any person who ever lived. Two warm winters and our six cold winters past were foretold by him long before and published. Not only so, but certain peculiar characteristics of some of the winters were predicted. I remember of reading, one fall, to quite a company, his description of the winter we were to have just prior to the great drouth; he went on to tell the kind of spring we should have, but concluded—'Frost and rain are not going to be the trouble to farmers next season; on or about the 26th of June a drouth is to begin and it will prevail from the Rockies to the Atlantic. Many parts will not have a drop of rain for sixty days, and it will prevail longer in some parts; yet there will be rain in streaks.' I quote from memory. How we all laughed. I remember saying, 'This man is a bold prophet. It would seem miraculous were it to come to pass.'

"Again, a winter was to begin, according to him, with a tremendous blizzard and deep snows about the last of November, yet by the middle of December a general thaw would make it muddy up toward the Arctic. Everybody would say winter is over; yet by the end of December a tremendous cold spell would set in and carry frost far south and give us one of the coldest winters. All occurred just as predicted. Looking back it does not strike one as so very remarkable, but when one reads such forecasts long before they occur and marks them, waiting and watching, he is deeply impressed."



## Chap. XIX. — Correlation of Cerebral Organs.

Importance of correlation, antagonism, and co-operation, which are demonstrable and practical — Occipito-frontal correlation — Occipital organs the support, but are not the seat of intellect — Case of R. B. described, showing loss of intellect and character by occipital injury, contrary to the old phrenological system — Interesting analogous case from Hennen's surgery — Occipital necessary to frontal, and coronal to basilar — Effects of deficiency which impairs co-operation — Sources of folly and error in frontal and occipital deficiencies — Evil effects of coronal and basilar deficiencies — Supreme importance of the higher faculties.

IN Chapter XVI. a brief statement was made of some of the interior correlations of the organs in the brain, — correlations which were not known or suspected by Gall and Spurzheim or any of their followers. All the cerebral organs have definite relations with each other, — relations of antagonism and relations of co-operation, the discovery of which is due to my experiments and to my exploration of the laws of Pathognomy, the absolute guide to cerebral philosophy.

Without the knowledge of antagonism, correlation, and co-operation, cerebral science is but the medley of inaccurately observed and unsystematized facts, without philosophy, which we find in phrenological authors.

That such a co-operation as I have mentioned not only exists, but is of paramount importance to the student of Anthropology, can easily be demonstrated by a philosophic exposition of the subject, which would be too extensive for this condensed treatise, which aims at conciseness. Suffice it to say that these doctrines are demonstrable in the practice of cranioscopy, for they give us a key to character and lead us into correct opinions where we should otherwise be in error. Hence they are highly important to the practical phrenologist. Moreover, they are corroborated irresistibly by the developments of modern vivisection and the very numerous pathological observations of the 19th century, which prove, as I have taught, that the co-operation of the occipital organs is necessary to the frontal, and the co-operation of the superior surface of the brain is indispensable to the basilar organs; for aside from vivisection, which gives clear demonstrations of the same truth, we have an abundant catalogue of autopsies showing that the intellectual faculties have been impaired and sometimes even destroyed by diseases of the occipital lobes, and also that the entire muscular system has been paralyzed, not only by basilar diseases of the brain (in the striata), but by diseases of the upper surface, the physiological power of which, and their relations to the base, were not at all suspected by the founders of the phrenological system, and were not suspected by myself until discovered by developing the science of correlation, which shows the dependence of the frontal on the occipital region, and the reciprocal dependence on each other of the basilar and coronal regions.

The occipital organs are indispensable to the frontal, because the latter are in themselves destitute of all energy, and require to be sustained by the energy of the occiput. Without its aggressive energy, vigilance, and self-reliance, the frontal organs sink into imbecile feebleness. That the frontal organs are destitute of physiolo-



gical energy has been so well established by pathological records that it is now well understood by the best physiologists, and it is unnecessary in this brief work to quote the pathological facts for so familiar a truth. The dependence of intellectual power upon occipital energy we may see illustrated everywhere, for the men who make an intellectual impression on their cotemporaries are not, as a rule, always marked by very superior frontal developments. The secret of this power is generally to be found in other parts of the head. Physiologists have even gone so far as to refer the perceptive intellect to the occiput, by showing that blindness results from injuries and diseases of the occipital region, either in what is called the angular gyrus, or in the convolutions nearer the median line. In this they are illustrating correlation, which shows that the occipital region is necessary to maintain perception; but they have overlooked the facts which show that perception depends directly on the perceptive organs resting on the supraorbital plate over the eye, the injury of which produces blindness, and they have not looked at the facts of comparative development — at the fact that the occipital convolutions near the median line, which they would make the exclusive seat of vision, are pre-eminently developed in man, and are defective in birds, which surpass men in visual power. The immediate seat of vision is at the roots of the optic nerves, in the portion of the optic thalami into which the optic nerve is inserted and the anterior portion of the quadrigemina or optic lobes, which become atrophied in cases of blindness. In animals that have a complete decussation of the optic nerves, each of the anterior quadrigeminal bodies corresponds to the eye of the opposite side. Its injury produces blindness of the opposite eye, and injury of the eye reacts on the quadrigeminal bodies, which are observed in certain fishes to be developed in proportion to the use of the optic nerve. Vision is perfect in fishes by means of the optic lobes alone when the cerebrum is entirely removed. The occipital lobes co-operate with the quadrigemina in the act of vision or *reception of impressions*, but intellectual vision or conception of visual ideas belongs, in man, to the supraorbital convolutions of the front lobe.

Many pathological facts might be adduced to show that the co-operation of the occipital and frontal organs is so necessary to intellectual operations that proper intellectual action may be as effectively hindered by disease of the posterior as by disease of the anterior organs. Such facts would seem to refute entirely the phrenological exposition of the frontal intellectual organs if we were limited to the ideas of Gall and Spurzheim, and did not understand the law of antero-posterior correlation which dissipates the mystery. A single pathological case will be sufficient to illustrate this subject.

In the case of R. B., a lumber merchant (reported by Prof. Hun, of Albany), who died in 1884 with extensive lesions and atrophy of the left hemisphere, involving the entire space from about two inches above the base of the middle and posterior regions to within an inch of the median line, above, and down the occiput, the lesion was limited anteriorly by a line ascending from the centre of the



temple upward and backward to the middle of the organ of Firmness. Thus the whole posterior superior quarter of the cerebrum was involved excepting a narrow portion along the median line. (Technically described, it involved the posterior central convolution, the superior and inferior parietal lobules, gyrus angularis and supra-marginal convolution, with the exception of portions along the median line.)

According to the laws of correlation this must have had a very damaging effect upon the intellect, unless it could have been resisted by the vigor of the sound hemisphere, which it seems was not the case, as his whole brain had been enfeebled very much by disease.

Setting aside the law of correlation, such a case as this would appear to prove that the intellectual faculties were not located in front, for there was great intellectual impairment in this case, although the autopsy showed that all the intellectual organs were sound, and the disease was limited to the regions mentioned. But we know very well, physiologists as well as phrenologists know that the frontal organs are intellectual. A vast amount of pathological investigation has established (independent of the phrenological study of craniology) that there is an organ of Language, at the junction of the front and middle lobes, the disease of which destroys the capacity for reading, writing, and speaking. This is established beyond doubt or rational controversy, but in this case the power of language was as badly affected as in many cases in which the disease was located at the organ of Language. It is therefore evident that the posterior superior region is the seat of those energies which enable us to exercise our intellectual functions, since they are equally destroyed by an injury which is either anterior or posterior. The anterior intellectual capacities are handled by the posterior energies; take away either, and intellect is lost. In like manner the basilar muscular capacities are handled by the coronal will-power, and the loss of either produces paralysis.

The extent of the lesion in the case of R. B. was shown by means of the annexed engraving. It represents, not a photograph, nor even a drawing of the brain, but the fundamental plan of the cerebral convolutions (according to Ecker), with a dotted space showing the extent of the disease and atrophy, and, as Dr. H. states, showing it rather larger in proportion than it actually appeared.

It was disease of the left hemisphere in its superior posterior quarter.

The membranes over this hemisphere manifested a watery effusion, showing a general decline of vital power in the hemisphere. This effusion occupied the space left by the shrinking brain, and was greatest at the point marked by the letter A, "where it formed a large, fluctuating bag which resembled a mass of jelly." At this





point there was almost complete atrophy of the convolutions, but the whole substance under the convolutions was not apparently affected. The base of the brain appeared to be sound, so also were the ventricles and the entire right hemisphere. The report refers especially to the region of Language as being sound, saying, "The convolutions of the island of Reil, the left inferior frontal convolution, and the white matter immediately beneath it, were entirely normal." Professing to be a complete examination, it mentions nothing abnormal in the intellectual region.

What effect should such a condition produce? According to the old phrenological system, which is retained by those who do not keep up with the progress of science, language and all the intellectual faculties should have been unimpaired, and the man should have shown a lack of Adhesiveness, Approbativeness, Conscientiousness, Cautioness, Sublimity, and Acquisitiveness; should have been unsocial, unfriendly in manners, reckless, fearless, prodigal, and indifferent to business and duty, but highly vigorous in his animal forces and passions, and not at all lacking in hope—a statement which differs widely from the facts.

In September, 1876, from typhoid fever he acquired paralysis of the right side, and aphasia (loss of speech), and was delirious. On his recovery, the hemiplegia of the right side continued, and he "had well-marked aphasia. Frequently at table he asked for a chicken when he wanted an egg, etc. He always knew in such cases that he used the wrong word, and recognized the right word as soon as he heard it."

Let us bear in mind that no disease was found in the organ of Language nor in the basilar organs which transmit commands to the muscles. In July, 1877, the right hemiplegia and aphasia existed still, but there was considerable improvement, which continued. In October "he drops fewer words, and uses words more correctly. He has, he tells me, less confusion. He says he does not get strong." His improvement continued in 1878, yet he preferred using the left hand to the right. He resumed business, "and had very little difficulty in expressing himself, especially when he was interested in what he was saying, and was a little excited," which shows that what he needed was mental energy.

"His principal trouble, and the one which did not improve at all, was that *he could not spell, read, or write*. He could not spell the simplest word, such as 'cat,' from memory." He could not spell the sign of John Kingsbury correctly even when looking at it, and when he shut his eyes he could not spell it at all from memory. "He was entirely unable to read. He might read one, or perhaps two words correctly, but could go no farther. He understood perfectly what was said to him." This is the condition of persons deficient in the occiput; they are impressed by those who speak to them, but they have no reaction.

"He could sign his name with his right hand, if he went at it with a rush, and everything went smoothly; but if by any chance he was stopped in the middle of the name, he could not finish it, not know-



ing what letter came next. If the next letter were told him, he might, perhaps, finish the signature. He was able to write a little if some one told him the letters of most of the words. He frequently complained of a 'dull, bad feeling in his head.' At times his mind seemed clear, but at other times he seemed dull, and could not clearly comprehend some simple business transaction. At one time for several months he was *very despondent*, and thought that he had no money, and must go to the poorhouse."

He had a severe attack of gall-stones in 1878, and milder attacks subsequently. His condition declined after his son's death in 1881, and was also injured by the sun's heat in 1884. "His leg dragged in walking, and his arm became almost useless. His mind became a little dull. He found great difficulty in expressing himself, and would work a whole day trying to frame a sentence before he could get it right and express his meaning. His articulation was distinct, and he rarely showed any mental irritability."

This vigor of speech belonged to the lower occiput, which in his case was not affected. His mental deficiencies, with sound intellectual organs, were due to the occipital organs that co-operate with the intellect, which were so severely diseased and atrophied. The lesions of the brain were such as to deprive him of the power of vigorous thinking and of mental application. If the organs involved in this case had been largely developed and active they would have made him an energetic and honorable citizen of strong mind, cheerful, buoyant spirits, great social qualities, prudence, firmness, industry, health, and honorable ambition. Atrophied as they were, he sunk to the reverse — unfit for business, profoundly melancholy, embarrassed in mind, feeble in body, slowly sinking to death. A more minute account of his mental condition and habits would have been very instructive, but this is not the fashion of medical reports.

This case illustrates the coroual co-operation with the base as well as the occipital co-operation with the front, as there was no disease found in the basilar organs, which control the muscular system. The disease was above, in the convolutions which modern physiologists now recognize as a psycho-motor region, by injury of which they produce paralysis in animals. In a psychic sense they are organs of the nobler emotions and will-power; but in physiological action they are connected anatomically with the basilar sources of muscular motion, and the higher power governs the lower.

Thus we learn by modern investigations that the correlative occipital organs may produce effects formerly supposed to depend on the front lobe alone, and the correlative superior organs may produce effects formerly supposed to result from the basilar region alone. We cannot properly understand either the abnormal or the normal action of the brain, without reference to the laws of correlation.<sup>1</sup>

<sup>1</sup> Though unwilling to encumber this exposition by much of anatomical illustration, I cannot omit to introduce a case that is singularly analogous to that of R. B., as the injury was in a similar location. It is a case given by Hennen in his "Principles of Military Surgery." He says, "Capt. B., a particular friend of mine, was wounded by a musket ball in the head, at Waterloo, on the 18th of June, 1815." When Dr. H. found him in Brussels, "he burst into tears without having the



As the occipital organs are necessary to the frontal, because the latter have no power in themselves, so the coronal organs are necessary to the basilar, because the latter are helpless by themselves. Voluntary action depends on brain power; and the basilar organs do

*power of uttering a distinct word.* His countenance was pale and ghastly, and his mouth somewhat distorted; his eye languid and suffused with blood, his skin dry but cool."

"On examining the wound of the head, I found an extensive radiate fracture occupying almost the whole of the left parietal bone [the lesion of R. B. corresponded to about four-fifths of the left parietal bone]; at the centre there was a piece of bone apparently the size of a musket ball, beat in through the membranes of the brain, and bedded in its substance, but considerably more toward the frontal region than the occipital." The ball was "wedged in between the displaced pieces of bone and the portion which, though cracked, preserved its situation." "The leaden wedge and several loose splinters which jammed it in were easily removed; and on making one perforation with a large-sized trephine, I removed the depressed portion of bone, which was forced into the brain nearly an inch and a half from the surface of the scalp. It was of an irregularly oval shape, about one inch long by half an inch broad, and fractured in such a manner that the internal table formed a much larger part of its circumference than the external. No relief followed the operation." He had a restless night, was bled sixteen ounces, and next day was much relieved by a bilious diarrhœa. "He made an attempt to articulate, and pronounced audibly the letter T once or twice." Next day his appearance was improved, due to the spontaneous diarrhœa; he still made efforts to speak without success. Next day, the sixth from his wound, "he grasped my hand with great fervor, looked piteously in my face, and to my inquiries as to his feelings, he uttered audibly, though with much labor, the monosyllable 'THER,' to which in the course of the day he added 'O!' and in a most pathetic tone repeated the words 'O! ther,' 'O! ther;,' as if to prove his powers of pronunciation."

Dr. H. printed in large characters on a sheet of paper the words, "Shall I write to your mother?" "It is impossible to describe the illumination of his countenance on reading these talismanic words; he grasped and pressed my hand with warmth, burst into tears, and gave every demonstration of having obtained the boon which he had endeavored to solicit."

"From this period *his mental faculties gradually developed* themselves; he regained a consciousness of the circumstances immediately preceding his wound, and, in succession, those of a more remote period. The power of speech was the last which he perfectly regained, and for which he usually substituted the communication of his thoughts and wishes in writing. Throughout the whole of his convalescent state, *melancholy ideas constantly predominated*, although previous to the accident he had been remarkable for his flow of spirits. He returned to England nearly recovered, on the hundred and third day from the wound."

The injury to the brain in this case was not so extensive as with R. B., and did not involve the upper surface so as to produce any paralysis, but there was the same melancholy, the same oppression of the intellect in a less degree, and same suppression of language, showing that the damaged region of the brain in these two cases is a region that sustains intellectual action and cheerful spirits, as I have long been teaching. Sound mental action, power of concentration, tranquillity, and cheerfulness belong to the region injured by the musket ball in this case. The loss of speech and language in these two cases is very interesting, as it is the same, or nearly the same, loss arising from injuries at the organ of Language. It is still further illustrated by a case in which the famous surgeon Dupuytren, after using a trephine on the right parietal bone, plunged a bistoury into brain over an inch in search of an abscess, with the result that the patient was immediately deprived of speech. These three cases and others of a similar character do not interfere with our well-established knowledge of the organ of Language and other intellectual faculties, but serve to show a law of co-operation or correlation which physiologists have never suspected. The posterior injury interferes with language, but not in precisely the same manner as disease at the organ of Language, which, according to its situation, may supersede the power of speech, of writing, of reading, or of understanding and using words. In a case given in Baron Larrey's Memoirs, a soldier wounded in the temples at the organ of Language lost all proper ideas of words; his affirmative was "Baba," and his negative "Lala;" and he expressed his wishes by saying "Dada" and "Tata."



not furnish brain power, but expend it in action. Violent basilar action exhausts the brain, tending to apoplexy, paralysis, and general prostration or exhaustion; but the coronal action of the organs, which give courage, will-power, love, hope, enthusiasm, and energy, sustains the brain, and enables it to maintain the unflagging activity of the muscles. When these noble qualities fail entirely, the man is hopelessly broken down; and pathology illustrates this by showing that disease in these organs breaks down the health, and ultimates in entire paralysis and death.

These occipito-frontal and corono-basilar co-operations it is sufficient to mention for the present; and hereafter we may consider in what manner the basilar organs in turn contribute to the coronal, and the frontal to the occipital. Let us now consider the effects of deficient harmony and equipoise between the correlative and between the antagonistic regions.

What is the consequence when the anterior organs are not sustained and restrained by equivalent occipital development?

1. Evidently their action is enfeebled, becoming less positive, and more liable to being controlled by other minds of more positive character. When there is a lack of courage, men yield to others more courageous. When there is a lack of the spirit of independence, men yield to domination and fascination. When there is a lack of business energy, men use their industrial and artistic capacities under the direction of those who have that energy. When there is a lack of self-sufficiency, oratory, and leadership, men of good intellects are led intellectually by oratorical and instructive leaders. This is made intelligible by daily experience, but it is much more clearly intelligible to one who understands the correlations of all the organs or faculties, and can trace their operation minutely, knowing the reasons of their correlations. The study of correlations does not complicate the subject, but gives it greater simplicity and clearness.

2. As it is the function of the occipital faculties to bring us into action, to come into contact with nature, and to achieve a conquest over difficulties, it follows that when the occipital faculties are deficient, men are not properly executive, and do not come into contact with nature, but become more meditative and introspective, giving the subjective a predominance over the objective, and preferring the interior products of imagination to the exterior products of divinity — the exterior realities which continually surround and instruct us. This is the source of many Oriental superstitions — the unpractical, feeble, and meditative character of the people or their priests and writers.

Being thus misled by their own passive and subjective natures into a fictitious realm, they are still more misled by the influence of stronger minds in which the same infirmity existed, and the influence of stronger characters, whose arrogant assumption for selfish purposes introduces falsehood and imposture. This is the history of the superstitions and false philosophies which still oppress the world by their presence.

Thus the passive and credulous class of mankind are continually



led into error, and become the dupes of visionaries, false pretenders, and absolute knaves, although, in conversing with them, we perceive an amount of natural intelligence and receptiveness which makes us wonder at their delusions.

The number of the deluded is greatly increased by a very large class of feeble-minded individuals who are utterly incapable of vigorous reasoning, and whose mental weakness is greatly aggravated by ignorance and lack of education.

The delusions to which men of great frontal predominance are liable are various, according to the influences under which they fall, but their own spontaneous tendency is toward harmless and optimistic conceptions. This is very common among spiritual mediums. Persons of that temperament naturally take roseate and poetic views of all subjects, and are incapable of vigorous criticism. They see good in all things, with but little of the evil. For example, if they speak of Buddhism, they find in it only a beautiful system of religion, and say nothing of its superstitions and its injurious tendencies, or false philosophy. When they speak of persons, they are equally deficient in criticism, and use commendatory language concerning those whose delusions, vices, or crimes render them unworthy of encouragement or recognition. Under such influences the Spiritual movement assumes a rather heterogeneous and sometimes demoralized condition, and falls out of sympathy with positive science and critical investigation.

On the other hand, the major portion of the world's errors arises from intellectual or frontal deficiency, — from incorrect and careless observation, forgetfulness, lack of sagacity, lack of foresight, and lack of reasoning capacity, all of which result in ignorance and delusion.

Other very prolific sources of delusion are the lack of just appreciation of what is presented by superior intelligence, lack of candor and sincerity in the pursuit of truth, and lack of modesty and reverence. The former deficiencies lead to stolid bigotry and stubborn conservatism — the latter to a disregard of what is well known, and a pragmatic, self-sufficient officiousness in thrusting upon the public the crude and superficial ideas of those who are themselves sadly in need of instruction — a literary vice very common in the United States, although the flood of trashy and misleading literature has large contributions from Europe.

It would require a great amount of time to review the large field of delusive and trashy literature, which it is desirable to avoid, because it is not worth reading; and we are very much in need of what might be called an Index Expurgatorius, especially for the benefit of young students, whose time and labor are often misspent upon unprofitable species of literature which ought to be entirely superseded by something better.

It thus appears that a certain symmetry of development between the anterior and posterior regions is necessary to proper efficiency, success, and proper guidance of life. Equally or more necessary is the symmetry of the coronal and basilar development, for without



the support of the coronal region the basilar runs to destruction; and without the aid of the basilar region the coronal is unable to act upon the body, maintain the physiological processes, and supply the brain with oxygenated blood; and hence life becomes impossible because the spiritual element cannot maintain an efficient body.

The great majority of human abortions—the feeble, sickly, half-developed, wretched, inefficient, corrupt, sensual, beastly, and criminal classes—are defective in both coronal and basilar regions,—morally and physically defective,—and have neither happiness, health, efficiency, nor longevity.

The effects of basilar deficiency are seen in muscular feebleness, inefficient digestion, lack of red blood, lack of force of character, and tendency to consumptive, nervous, and asthenic diseases. For want of a physical basis it is impossible to build up a strong or superior character, though all the virtues may be cultivated, and the character be worthy of esteem. But when the coronal region is defective, the consequences are far more serious.

It is the doctrine of Anthropology, that the higher regions of the brain are the especial home of our spiritual energy; that these spiritual energies sustain the brain and nervous system, and thus sustain our health, happiness, and spontaneous activity, giving to all the processes of life a correct and harmonious action.

This is demonstrable by my experiments in which every sensitive feels an exaltation of life and an increase of happiness from the stimulation of the upper regions of the brain. It is demonstrated in the treatment of patients by those who follow the principles of Therapeutic Sarcognomy, by the hand or with electricity. It is demonstrated, too, in the lives of noble, heroic men and women who in the discharge of duty undergo toils and perform an amount of labor from which others would shrink; and this great truth, which really needs no such corroboration, is placed beyond all doubt by the phenomena of disease studied in hospitals and private practice, and explained in a thousand autopsies. The autopsies show with entire unanimity, and have shown ever since cadavers were dissected to explore their pathological anatomy, from Morgagni to the present time, that disease of the superior organs of the brain lowers all the powers of life, confines the patient to his bed, and, when sufficiently far advanced, ends in paralysis and death.

These facts, which did not attract the attention of Dr. Gall or any of his followers, form a splendid contribution to the true Anthropology and the sublime ethics or religion which Anthropology teaches, because they show, with a force which even the most obtuse cannot resist, that man's real welfare of body as well as soul is lodged in, or dependent upon, his higher nature, which has its home in the upper regions of the brain.



## Restrictive Medical Legislation.

ANOTHER attempt has been made to introduce in the Massachusetts legislature a bill of the most scandalous and tyrannical character, the object of which is to deprive the people of all aid in sickness except from regular graduates, and place the whole profession under the despotic authority of a central Board of Health. The bill has no ostensible parentage, is uncalled for either by the people or the profession, and will probably be thrown into the waste basket. It has been met with a vigorous opposition and scathing denunciation, as well as numerous remonstrances from the people. Eloquent speeches against the bill were made by Geo. M. Stearns, an eminent democratic politician and by C. J. Noyes, former speaker of House, which have been published in the Boston dailies. My own remarks presented the medical view of the question, and I would be pleased to lay them before the readers of the Journal, but its space is still so limited that it would interfere with matter I would not exclude, and I have decided to make my readers a donation of the speech in addition to the Journal matter.

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## Fraud and Imposture.

W. R. COLBY, the ex-convict and impostor, who has been before the public as a medium at San Francisco, has been denounced and exposed by Col. Bundy, and after threatening a libel suit, has found it necessary to make his escape. If he shows himself there again, he will be arrested. The impostor Bridge, in Boston, who was lauded by John Wetherbee as the finest medium known, has finally confessed his impostures, and participated in exposing his colleagues by showing in public the various disguises, wigs, etc., captured from materializing seances.

UNBLUSHING IMPUDENCE. — The Esoteric imposture of Ohmart and Butler, described in this number of the Journal, has been fully exposed in the newspapers, and in consequence not only Ohmart but Butler and his wife have absconded from Boston suddenly to some safer region. Butler's agents at 478 Shawmut St. have issued a so-called defence which offers nothing in exculpation or refutation, but abuses Mme. Blavatsky of London for expressing her unfavorable opinion, and glorifies Butler as a saint and paragon of every virtue. He has certainly shown ability in the way of deluding the credulous, fascinating and misleading if not corrupting women, and surrounding himself with passive followers. The imposture will not entirely cease as long as the Esoteric Magazine has readers, and when it has come to an end some other form of imposition will be patronized by the multitude of the ignorant and credulous. The latest fanaticism is the belief in a new Christ at Rock Island, Illinois, — a Mr. Schweinfurth, whose mother was filled with the Spirit of the Lord. A Mr. Whitney is the apostle of this second Christ, and spiritual miracles are claimed for the new faith.



# MEDICAL LEGISLATION.

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ADDRESS DELIVERED BY PROF. J. R. BUCHANAN BEFORE THE JUDICIARY  
COMMITTEE OF THE MASSACHUSETTS LEGISLATURE,  
FEBRUARY 18TH, 1889.

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MR. CHAIRMAN: If we are to legislate against any evil, we must understand just what it is and where it is, and if you will appoint a committee of investigation with sufficient authority, I think the friends of fair play will be able to show that the great majority of the swindling, the mal-practice and the criminal abortion, is done under the cover of those diplomas which legislatures have been invoked to sanctify and give them exclusive privileges, thus making the state a party, or accessory to the mischief they do.

The Chicago Times has just given a terrible exposure of the doctors who carry on abortion under the shelter of diplomas just as it is done in Boston. The New York Tribune of Sept. 7, 1871, spoke of "Scores of reputable practitioners who are strongly suspected of occasionally relieving unfortunate ladies of their troubles for a suitable consideration."

I speak of incontestable facts. It has been proved that the worst cases of cancer are being continually cured, and we should delight to bring the patients before you in good health, to tell you of the frauds attempted upon them, to draw them under the knife of the surgeon in that terrible operation, which leads to death. Is there any worse, or more deadly quackery than this? The patients, who are persons of intelligence, have appeared before a legislative committee, and you can examine them if you wish. If there is to be any legislation against quackery—the most flagrant quackery should be first attended to. I think it would be just to enact that in all known cases of cancer of the breast or the womb, the attempt to use the knife on the patient should be considered as *prima facie* evidence of criminal mal-practice, subject to disproof by competent evidence.

The object, in all cases, of the doctors' plot is to raise an outcry against rogues and ignorant pretenders, and then turn the hue and cry against good physicians, who are serving the community well without the aid of colleges. They talk about a class of impostors for whom nobody is responsible, who are social nuisances—some with and some without diplomas—but I would ask were the armies of the republic responsible for the outrages and crimes of the camp-followers—or is any profession responsible for its knaves or its pretenders?

Let us not be deceived by the talk about quackery; the Medical Association, with their national committee, does not really want a law against that; they want a law against Evolution and Progress. The "*survival of the fittest*" is the method of progressive evolution, and the starving out of superfluous and incompetent doctors is the way to get the survival of the fittest, as it is in every other business, and hence they want a law to prevent the starving out of incompetent graduates by compelling the public to employ them.

They declare solemnly that no man is competent to treat the sick, unless he has passed through college—and unless he has he must be an impostor—but intelligent people take issue with them and employ the men



who have not passed through colleges, if they find them well informed, competent and successful in practice. This is what the most enlightened people do, but the doctors want a law to prohibit them. In spite of the American Medical Association I say the people are right in this, and the *American Medical Profession* joins with me in saying *the people are right*, and the Legislature has no right to interfere. By the *American Medical Profession* I do not mean that foreign exotic which did not originate here, but came with other false institutions and usages from Europe—that exotic profession which has its nourishing root, running in a straight line shorter and deeper than the Atlantic cable into the soil of the despotism of Europe. I do not mean that profession, I mean that large portion of the profession born of American liberty and spirit of progress, who threw off the yoke of the European code, and who have now seven or eight colleges and about ten thousand successful practitioners—the most successful body of practitioners that the world can produce. They ask no legislation in behalf of their diplomas, for they know their skill will sustain them anywhere, and they consider the demand for legislative assistance a confession of incompetency.

The opinions of such men are worth something, for I maintain they stand in the front rank of the world in respect to *Materia Medica*, Gynecology, Surgery, General Practice, and Physiology, including the highest departments of Biology. This great American school is the school of the future. They have come into the field against a storm of opposition, and they understand these questions thoroughly, and as they know their own success was due to medical freedom; they warn you by their National Association not to lay the rude hands of law upon the delicate fabric of true medical science, which is not locked up, barred and bolted in a college, but grows by accretions from a thousand sources, and hence, they insist on open hospitality to every contribution and to every laborer, whether disciplined or undisciplined. They do not condemn any man for making discoveries or surpassing his teachers—they do not condemn the man who acquires knowledge without collegiate assistance. They do not condemn such men as the bone setters of the Sweet family, who without any collegiate help surpassed all the surgeons in the world—nor such men as Robert Howard Hutton, of England, sometimes called the incomparable medical outlaw, who without medical education, by the force of his own genius, stood at the head of that department of surgery, and was thronged with patients, and even consulted by his natural foes the doctors—a man whose death was considered by some a national calamity—a man whom the Doctor plot and Doctor laws, would be eager to throw into prison, if he came to this country. The people have a right to such men's services, but whenever these infernal laws are passed, the competition between native genius and college parrotry and pedantry is forbidden as a crime, and society suffers, and the harvest of death is increased. In this matter I stand with Prof. Waterhouse, of Harvard, whom Harvard reveres, although she does not follow his counsel. When New York 80 years ago took the lead in medical monopoly legislation which she afterwards repealed, Prof. Waterhouse, writing to the learned Dr. Mitchell, of New York, said:—

“I am, indeed, so disgusted with learned quackery that I take some interest in honest, humane, and strong-minded empiricism; *for it has done more for our art, in all ages and all countries, than all the universities since the time of Charlemagne.*

“How came your Legislature to pass so unconstitutional an act as that called the ‘Anti-Quack Law’—such as the Parliament of England would have hardly ventured on? For who will define quackery? Were I sufficiently acquainted with your excellent Governor Clinton, I would write him on this subject. You New Yorkers are half a century behind us in



theological science, but your 'Quack Bill' looks as though you halted also in physic."

And it is just so to-day. New York is half a century behind Massachusetts on this subject.

Are you aware, gentlemen, that the wave of barbarism which has overflowed this country from Europe, has surged higher here than there, and that in Great Britain, and under the despotic governments of Germany, Austria and Russia, the citizen has a larger amount of medical liberty than the American Association or conspiracy allows in this country, wherever it has been able to bamboozle a legislature into a surrender to their monopoly. Massachusetts is still free from the medical anaconda. But the medical conspiracy is determined to rob our citizens of what they consider inalienable rights—rights enjoyed in Germany, Austria, Russia and England, where the poor man, who cannot pay a fashionable fee, can be accommodated by cheaper practitioners and apothecaries.

But Americans are not to be allowed such privileges, there must be no cheap doctoring for the poor man. The fees of the medical profession in America are about three times as great as in the Old World, and under the gigantic medical trust that is being erected, they will be higher still, and the doctor will hold a more lordly position over the people, and it may happen to any of you to be insolently denied the services of the man or woman who you know could give the help that is needed. You may be told that they will be fined and imprisoned if you call them in, and then the deadly cancer may grow and flourish on the agonized bodies of Massachusetts people, for Harvard can give you no help against it, and does not even profess to do it. Its policy with the cancer patient is—you must die for our benefit.

The medical colleges will then be our masters, like the old man on Sidbad. But why must we depend on the old medical colleges like children on a nurse. We do not *need them*; they are very convenient for dull and lazy boys, but they are among the superfluous luxuries of a lazy civilization, and I think it a debatable question whether on the whole the old colleges have not done more harm than good. I think I could prove that they have done more harm than good, and if they were all abolished by one thunderbolt the people would be gainers. We do not need them to make first-class physicians. My father never attended a medical college, but near the beginning of this century, he was chosen a medical professor in Transylvania University, among college graduates, and I know he was considered at least equal to any of his colleagues.

What patent right have professors on medical science, or on any kind of science? There is five times more good, solid science in our books and periodicals, aye, ten times more than was ever concentrated within them, and it is as free to all as it is to medical professors. If I study two or three good text books on any subject, I understand it much better than I could by listening to a man no more competent than myself, who has compiled his lectures out of those very books. The independent practitioner, who has not submitted to the discipline of a college, is sometimes bolder in thought, and more successful in practice, than the graduate of a bigoted school, because he has learned from nature, and has not been misled by dogmatic theories.

The Pharisees, who in a furtive manner have sent in this bill, claim your protection on the ground that they have all the valuable therapeutic science that is known. But their claims are based on a *Chinese Policy*. They build a high wall of bigotry around their colleges, that excludes *more of valuable therapeutic knowledge than all they have inside*, and then call the rest of the world "outside barbarians." Testing this matter by the common principles of law and justice, I ask would it not be a proper thing to do, and a great protection to the people of this state against pre-



tentious quackery, to annul the charter of every college which has an excessive and unjustifiable mortality in its practice, or which publicly confesses that it cannot cure diseases which are publicly and extensively cured by practitioners without diplomas. I allude more especially to the public and well-demonstrated cures of cancer, which are shown in this pamphlet (a pamphlet on cancer quackery). Cancer was cured long before medical colleges came into existence—cured by Democedes of Crotona, 2300 years ago, who cured the daughter of Cyrus of a terrible large cancer of the breast; and it has required about 600 years of the reign of Allopathic Collegiate bigotry, to dim the light of science so completely, that they dare to maintain publicly that cancer is incurable, and as if they had lost all moral sense, to endeavor to crush by law the public benefactors who cure it, and who have already saved so many lives.

I would not occupy your time in showing up this collegiate quackery, but for the fact that this proposed bill is designed to surrender as far as possible the lives of the people of Massachusetts to the guardianship of the old colleges, by a species of legal highway robbery of a class of physicians whom the people esteem, and against whom no charge can be maintained—a measure which in legal iniquity can be compared only to the expulsion of Huguenots from France. It is true the conspirators do not claim everything for themselves. They let in the Eclectic and the Homœopaths upon compulsion. But if they had the faintest hope of success they would proscribe both; and they hate a Homœopath with all the rancor of a defeated competitor.

Did not my quondam friend, Prof. J. P. Harrison, of the Medical College of Ohio, say publicly that he would not meet a Homœopath at the bedside, and he would not meet him at the altar of God? Did not Dr. Wyman testify before a legislative committee, in this capital, that he would sooner let the patient die than consent to meet a Homœopathic physician in consultation? And did not Dr. Cowling, the Professor of Surgery in the old college at Louisville, say that he and his party thought that Homœopaths ought all to be in the penitentiary, and allowed to practice only on each other?

Are such men fit to be enthroned over us? What care they that Homœopathic practice is far more successful than theirs? It has taken the cream of the practice in the cities, and its superiority is so well known that a life insurance company in New York, gives better terms to those who adhere to the Homœopathic system, than to those who are treated by the old school, for the very good reason that in a certain number of cases the deaths were 75 under old school practice and 30 under the Homœopathic, and all the hospital statistics tell a similar story. But self-conceited bigots care nothing for such facts, even though Dr. Forbes confessed that the statistics seemed to demonstrate the worthlessness of the old school practice.

Have they not been fighting over half a century against the combined, unanimous experience of American physicians, who have demonstrated that the mortality allowed by the old colleges was twice as great as a skilful practitioner should allow. The only recognition of their vast improvements was insult and proscription.

When and where did any old school college ever investigate or show a willingness to investigate any great improvement introduced by a reformer? When did their pupils ever know enough of any other system to state its principles correctly?

Prof. Gross was generally recognized as the head of the American medical profession, and being an old acquaintance, I proposed to him to demonstrate for the Medical Association, some of the most important discoveries in physiology, and materia medica, that have ever been made, and he politely told me it could not be done, because they were under a code and I was not, and that it would be better to make a demonstration



before some society not belonging to the medical profession. I have retained his letter.

You heard some eloquent words from a young doctor. I rather admired the young man as a beautiful specimen of what a medical college can do to spoil an honest and well-meaning youth of good capacities, by filling his mind with falsehoods. He gave out his misinformation fluently and vigorously, and made a bountiful out-pouring of his accumulated ignorance of the whole subject. If he had listened to my lectures thirty years ago, he would have had a proper understanding of this whole subject, and been one of the army of progress. Your juvenile instructor wanted a law to put down animal magnetism in the healing art. For want of proper information he did not know this was another example of collegiate stupidity—that the most-enlightened physicians have been using and cultivating it for a hundred years, while the colleges and their dupes were fighting against it—until very recently they have adopted it like cruel step mother, clipped off its hair, starved it half to death, and given it a new name *Hypnotism*, to conceal its origin—and an American doctor—himself a prince of quacks, wants us to call it *Syggnosticism*. But they don't know a tenth part of it, and they have made it utterly barren of practical utility—for bigotry always runs to barrenness.

I can take you to an office on Washington street, where patients are successfully treated by methods which I taught forty years ago, methods often publicly demonstrated, which are ignored and neglected by the old school party—and I know this, because about fifteen years ago, I was in consultation with two prominent physicians—one of whom was an ex-president of the American National Medical Association, and found that they knew nothing about it. The names of all are at your service.

And the Pharisees, who show their masterly inactivity by frowning upon every new suggestion that is not enforced by authority, have the audacity to speak of Eclecticism and progress. Verily, the Devil can quote scripture! Did not Horace Wells, the unfortunate discoverer of anæsthesia, bring it to Boston, and after being discouraged and repulsed by Boston bigots, go home and commit suicide? Have not the wonderful discoveries of Hahnemann been fought against with all the noisy insolence of a mob, and is not this brutal fight still kept up at Harvard, and all along the line, down to the meanest school “established to sell diplomas.”

Talk of Eclecticism indeed! when there are about 100 valuable remedies introduced by American Medical Reformers, who call themselves Eclectic, which are shamefully neglected by the old colleges, because *they* did not discover or introduce them. When did they ever adopt, or even inquire into an improvement introduced by liberal American physicians? When the cholera pestilence ravaged Cincinnati in 1849, the American class of physicians treated 1500 patients, saving many in a pulseless collapse, and had a mortality less than 6 per cent., when the customary mortality under the old colleges ranged from 25 to 50 per cent. Did they inquire into this, or attempt to profit by this experience? The world would have been astounded if they had.

You do not easily imagine the horrors against which the friends of freedom have had to contend. Was it not proved at Vienna, under Dr. Dietl in experiments on 384 patients, that the natural mortality of pneumonia, when left without medicine to the care of nurses, was but 7.4 per cent., while the mortality under the two systems sanctioned by the colleges, bleeding or tartar emetic, was in each case over 20 per cent., and in the charitable institutions of Massachusetts, there has been a mortality in the best reports, twice the natural mortality of the disease, and at Tewksbury from 1876 to 1885 a mortality of 40 per cent. If the people are to be protected, this is the quackery to be abolished.

But I cannot in a few minutes do justice to this subject and I need



not—for the men who stand inside of those old colleges, have confessed their guilty quackery—I say guilty, for the sentinel who guards a camp is considered guilty if he fails in his duty—and if you take them at their own confessions, not what I say of them, but what they say of themselves, (and their guilty consciences have made them confess far more than I have ever charged); take the confessions of the two high priests at the highest altars known, Dr. Jas. Johnson, of the *Medico-Chirurgical Review*, the leading organ of the profession in England, in my younger days, and Dr. Forbes, of the *British and Foreign Quarterly* a little later, of equally high rank—both of them confess that their profession had done no good in diminishing the deaths from disease, and their most brilliant lecturer in England, Sir Thos. Watson, whose book enriches my shelves, confessed the same thing in reference to cholera. Add to these the confessions of many other eminent men, including a few of Harvard College also—and if you should decide judicially, you would be compelled to say—the defendants pleading guilty, that those old colleges ought to be abolished as dens of pedantic quackery—full of technical learning, but miserably deficient in the best methods of curing disease and prolonging life. And the greatest quack of all, in his *medical practice* was the rich and splendid surgeon, Sir Astley Cooper, with his \$100,000 a year, for he not only confessed, but boasted that he used *only five medicines* (and they were heroic), and whoever confesses that is a quack of low degree; but he could carve the quivering flesh, and it is the men who cut and slash and kill who are lifted to the highest rank.

And they all confess it! and I most innocently, and without malice repeat their confession, and I would even ask your mercy on the defendants, for in their remorse confessing themselves miserable sinners, they have sometimes expressed themselves too strongly; for example.

Dr. Forbes, Sir John Forbes, physician to Queen Victoria, said: “Some patients get well with the aid of medicines, more without it, and still more in spite of it.”

The great surgeon, Valentine Mott, of New York, said that physicians “have hurried many to the grave, who would have recovered if left to nature.”

The famous Prof. Benj. Rush said: “We have assisted in multiplying diseases; we have done more, we have increased their fatality.”

Sir Astley Cooper said: “The science of medicine is founded on conjecture, and improved by murder.” But there are no such confessions as these from the men who have left the old colleges behind. The Eclectic, the Homœopathic, and the Independent physician have no remorse—they go on with increasing confidence as long as they live, and when the summons comes to join the innumerable caravan, they go to the reward of a well-spent life. There are many intelligent gentlemen who do not know these things, because they have not been behind the scenes, and have not been in the struggle for medical liberty. If they had they would look upon restrictive medical legislation with unutterable loathing, as they would know that allopathic medical colleges have always been, and are now from 30 to 50 or 100 years behind the real progress of science, and that no man who *depends solely* on their college education, is competent to succeed in a fair competition with one of equal industry, energy and ability, who has pursued science untrammelled by college bigotry, and learned to dig the jewels of wisdom from the great mines of nature.

When Agassiz taught natural science to one of his pupils, he did not set him to reading text-books or listening to lectures, but shut him in a room alone with a fish, to study it for a whole day, and then to study it for another day.

I say that the old order of colleges have been dens of quackery, and you whose heads have not been whitened by the snows of 75 winters, have



very little idea of the amount of quackery that has been driven out of these colleges, and the amount that still remains to curse the rising generation.

When we began the battle for medical freedom, calomel was given in every disease, and in men's diseased mouths, teeth were loosened by the hundred thousand, and in some cases metallic mercury was found deposited in the bones. My old professor, Cooke, was accustomed to give calomel in teaspoon doses, and he who would not engage in this shameful business was called a quack and proscribed.

In the treatment of all active diseases blood was poured out by the pint and quart, until, if the poor patient recovered, he was but the pale ghost of his former self, with a horrid nightmare recollection of the fever couch, where fresh water and every comfort were denied him.

Dr. Henry I. Bowditch, who understands this matter, and has often rebuked his associates for their bigotry, has described this most truthfully. He says: "Look at the poor wretch lying on one side, perhaps for days unable to swallow even liquids without torture, and with his tongue swollen to three or four times its usual size, protruded far beyond the lips, intensely sore, while from its tip a constant string of adhesive and stinking mucus was discharging into a spittoon below," and he says most honestly that it was such things that produced the rise of Eclecticism and Homœopathy. It would require hours to go through all the professional tortures of poor humanity in those days, which compelled us to strike for liberty and establish a free American school for medicine, bound by no creed—the Protestantism of the medical church, which is bound by time to take possession of this country. But the warfare to defend all these horrors was fierce against Beach and his friends, for noble contributions to medical science, which were honored in Europe. Beach was the original pioneer of medical progress in America as Hahnemann was in Europe, and never during this century was there any honest investigation of the grand discoveries of either, but every endeavor was made by slander and diversified falsehoods to crush them, and if the medical conspiracy had been as well organized in a gigantic trust as it is now, to work their devilish schemes through legislatures the chief glory of the age in medical science would have been crushed. But I have no time even to glance at other equally important matters which I must omit entirely.

Two grand reforms have grown up. Another such reform would be fatal to the medical oligarchy; and they are determined that it shall not be if they can crush it. Where do great reforms come up? Not in the colleges, but outside of them, where the chief resources of therapeutic science have arisen; for the great majority of the materia medica came from the people and not from the colleges, and the greatest improvements from the men they proscribed.

We demand that a little territory be left for freedom—that the men and women who grow up outside of the college shall have free and equal competition with college graduates, and this will make Boston the head quarters of liberal as well as illiberal medicine, and I promise you that Boston shall have medical institutions that will be her pride—such as neither Charcot in Paris, nor the faculties of New York and Philadelphia can compete with. But gentlemen, I protest against any present legislation, because you have not the facts before you, and I have not had time to present the liberal side of the question. I protest against legislation without due information, and I propose the appointment of a commission with power to gather facts to report at the next session. I know this will be distressing to our opponents; they do not want the facts to come before you, and the fact that they dread investigation is sufficient proof of the gigantic imposition they are attempting to urge upon you.

I want an investigating committee to reveal the facts, but not a packed commission to suppress them—unprejudiced men of honest sta-



tistical minds—one representative of each medical party, acceptable to that party—one to be selected by the old school party, one by the Homœopathic, one by the Eclectic, and one by the Independents, who are outside of any medical college at present, and if these four men can choose three or four others as impartial associates, we shall then have a commission which will really enlighten the people and illuminate the question of medical legislation, and I am sure you will be astonished at the revelations that will be made.

The bill for which these men ask is the greatest mass of moral deformity that was ever introduced into a Legislature, and I thank God that they have been led to expose their true character by their own act, for they cannot deny that this is their bill.

They do not realize how far below honorable sentiments they are. The man of a bad breath seldom realizes it. The miser does not realize how mean he is.

As a man may be poisoned by morbid elements in himself, so does an intense, heartless selfishness and jealousy make men both morally and intellectually, as blind as the authors of this stupid bill. They have made it a high crime for a man to write his name correctly. For if he is a college graduate and has always borne the title M. D. on his door-plate, and has never changed it, though he has given up practice for twenty years, he is to be *considered as practicing medicine*—the court must recognize a lie—and if he does not in two months go to an officer and register and show his authority, he is liable to \$500 fine and six months' imprisonment, all for that old door plate!! "Whom the gods would destroy they first make mad," and they have the impudence to send this piece of malicious stupidity to a judiciary committee. And then they order everybody to come up and register within two months—but they will not do it; they have a vested right in their profession, and they won't obey—a great many of the doctors in New York wouldn't obey, though they had a long time given, and they had to pass amendatory acts to persuade them all to come in.

The people of Massachusetts have not been roused to this question here presented, for the same reason that the Romans had no law against parricide—they did not anticipate its possibility?

They do not expect from this capitol any new law creating new crimes unknown to common law and common sense, mere *mala prohibita* for the benefit of a special class.

But even worse than that, it is a bill to overthrow the sovereignty of the people—to punish the people of Massachusetts for daring to disobey the authority of colleges, and sustain a rival system. It is an assault upon the liberty of speech, ten times worse than the old alien and sedition laws, for it does not prohibit hostile speech, it prohibits benevolent speech, the kind advice and instruction that any good man would give his neighbor when he was in need. The attempt was made in Iowa to imprison a good woman for the *crime of healing* a neighbor by prayer—benevolence a crime!

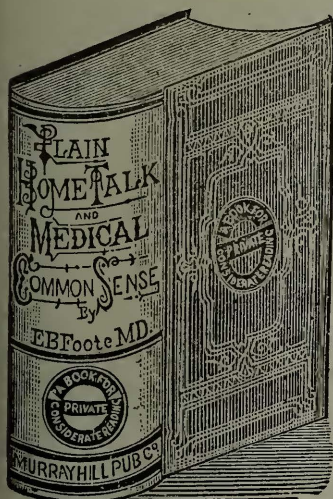
In surrendering the people to medical domination it is worse than the union of church and state, for that endangers only the pocket, and this endangers life also. It is such an outrage upon liberty, that it would give a better pretext for forcible resistance to law, than our fathers had for throwing the tea into the Boston harbor, and of course it will be tossed like its predecessors into the waste basket.





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